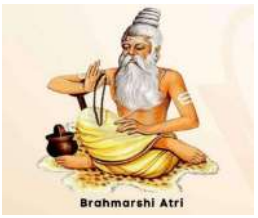
Dr. M. Thirumaleshwar

Saptarshis- Introduction



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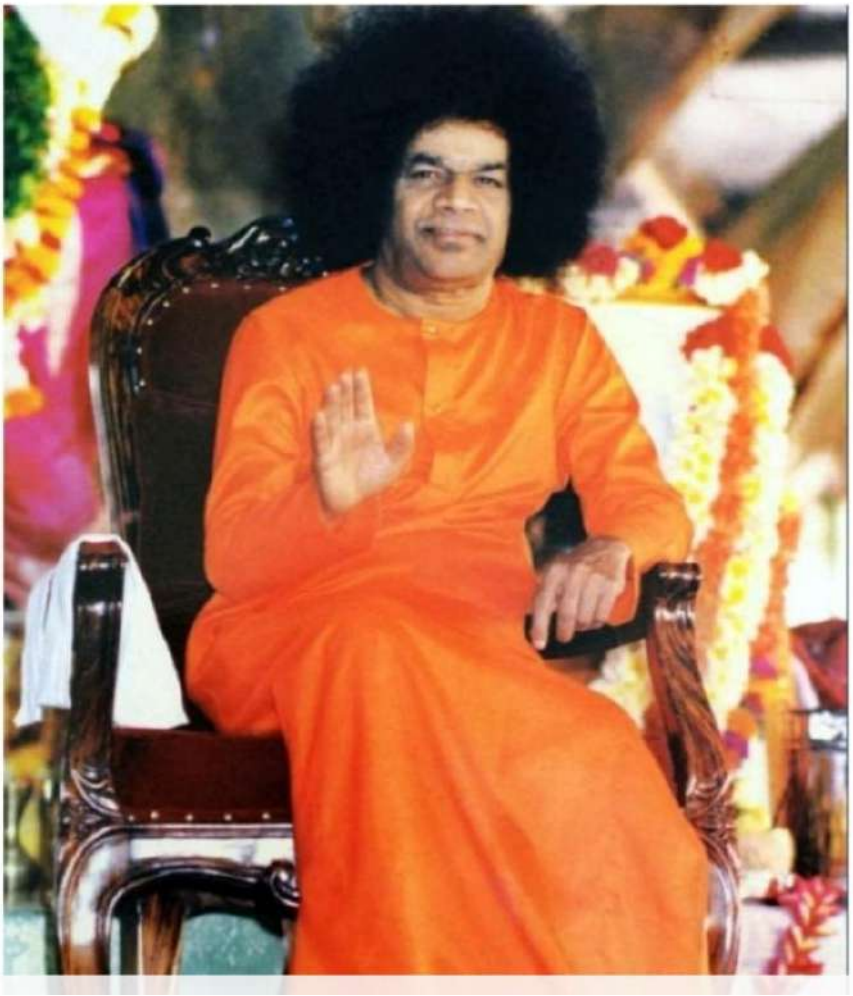
DEDICATION

This work is lovingly dedicated at the lotus feet of:
Bhagavan Sri Sathya Sai Baba



There is only ONE caste -The Caste of Humanity
There is only ONE religion –The Religion of Love
There is only ONE language –The Language of the Heart
There is only ONE God –He is Omnipresent

……Bhagavan Sri Sathya Sai Baba

PREFACE

Recently seven free ebooks were compiled about Saptarshis - Seven great Maharshis, as follows:

1. Sage Vishvamitra
2. Sage Vasishta
3. Sage Kashyapa
4. Sage Jamadagni
5. Sage Gautama
6. Sage Bharadwaja
7. Sage Atri

.
Now,, above 7 free ebooks are combined in this ebook for easy reference.

Acknowledgements:

Many of my friends and relatives have actively encouraged me in my attempt to compile this free ebook. I sincerely thank them for their support.

My wife Kala has always encouraged and supported me in all my literary works, sacrificing much of her time. I express my deep appreciation to her.

I have drawn heavily from many references like Wikipedia, YouTube and other websites as mentioned in the text.

Finally, I express my immense gratitude to Sri Sathya Sai Baba for His Grace and blessings, prompting me to initiate, continue and complete this work.

M. Thirumaleshwar,
November 10, 2023
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1. Sage Vishvamitra
2. Sage Vasishta
3. Sage Kashyapa
4. Sage Jamadagni
5. Sage Gautama
6. Sage Bharadwaja
7. Sage Atri

Note that the above entries are hyperlinks.

Pressing on the desired name takes you to that particular ebook, which has its own CONTENTS page with hyperlinks etc.

Dr. M. Thirumaleshwar

Saptarshis - Seven famous Seers of ancient India - extolled in Vedas, Puranas…etc
1. Sage Vishvamitra

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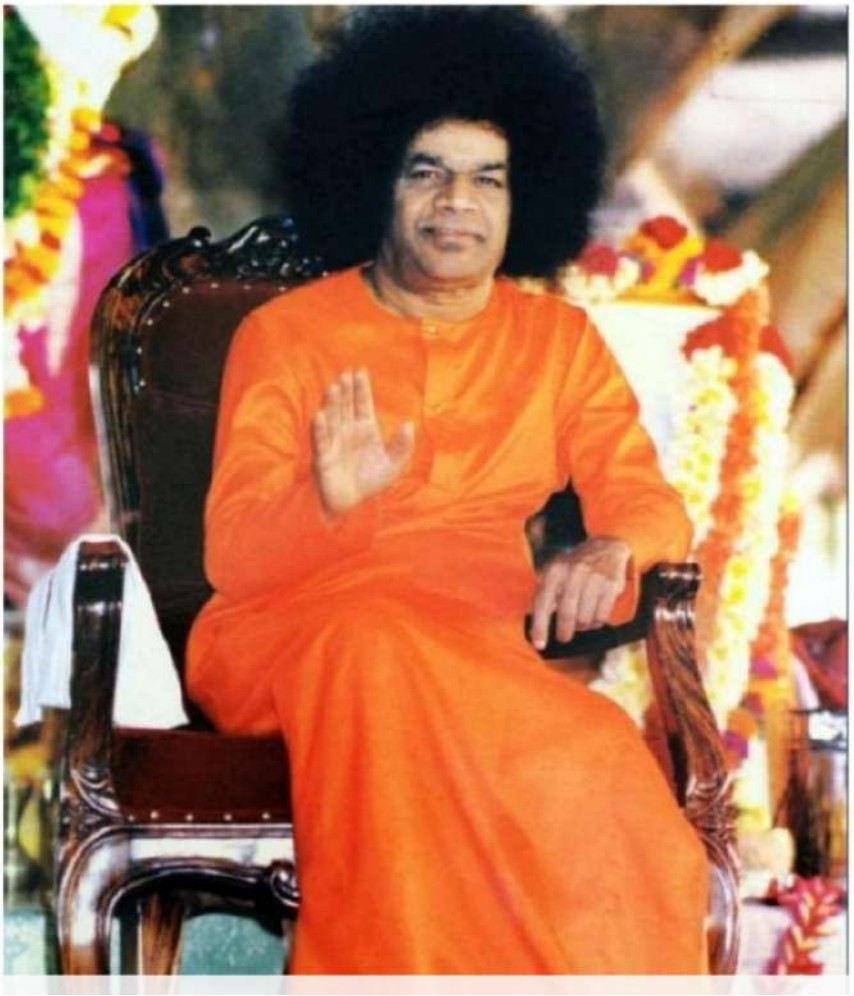

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PREFACE

This free ebook mentions the names of seven famous Rishis of ancient India mentioned in Vedas and Puranas, and then gives briefly the info about the first and most powerful Rishi viz, Sage Vishvamitra, famous as the king who became a Brahmrshi by his unrelenting efforts and renown seer of Gayatri Mantra.

Details about Vishvamitra's birth, life, conflict with Sage Vasishta, renunciation, penance, Seduction by Menaka,, rise to Brahmarshi, seer of Gayatri mantra for the benefit of mankind, several episodes such as trying to send Trishanku to Heaven, testing king Harishcandra, saving Shunashepa, teaching Lord Rama and Laksmana, arranging marriage with Sita …….etc are given.

YouTube videos : links to life story of Vishvamitra, how a king became a great Sage, short film about Sage Vishvamitra, Vishvamitra and Gayatri Mantra, Ramrajya, Vishvamitra and Trishanku, Lord Rama was the first one to receive Vishvamitra's immense knowledge, Vishvamitra recognises girl Sita when he visits Janaka…….etc. are given.

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Ref: Wikipedia

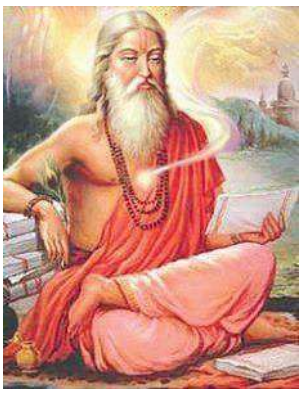
Saptarshis

The **Saptarshi** (Sanskrit: सप्तर्षि, romanized: *Saptarṣi*, lit. 'Seven sages') are the seven seers of ancient India who are extolled in the Vedas, and other Hindu literature."Skanda Purana". [1] The Vedic Samhitas never enumerate these rishis by name, although later Vedic texts such as the Brahmanas and Upanisads do so.

The *Shatapatha Brahmana* and *Brihadaranyaka Upanishad(2.2.4)* acknowledge the names of seven rishis(or Saptarshis) as:

- Atri
- Bharadvaja
- Gautama Maharishi
- Jamadagni
- Kashyapa
- Vasistha
- Vishvamitra

Sage Vishvamitra



Vishvamitra (Sanskrit: विश्वामित्र, IAST: *Viśvā-mitra*) is one of the most venerated rishis or sages of ancient India. He is one of the seven Brahmarshi. According to Hindu tradition, he is stated to have written most of the Mandala 3 of the Rigveda, including the Gayatri Mantra (3.62.10). The Puranas mention that only 24 rishis since antiquity have understood the whole meaning of —and thus wielded the whole power of — the Gayatri Mantra. Vishvamitra is supposed to have been the first, and Yajnavalkya the last.

Before renouncing his kingdom and royal status, Brahmarishi Vishvamitra was a king, and thus he retained the title of Rajarshi, or 'royal sage'.

Textual background

Historically, Viśvāmitra Gāthina was a Rigvedic rishi who was the chief author of Mandala 3 of the Rigveda.[3] Viśvāmitra was taught by Jamadagni Bhārgava.[4] He was the purohita of the Bharata tribal king Sudās, until he was replaced by Vasiṣṭha.[5] He aided the Bharatas in crossing the Vipāśa and Śutudrī rivers (modern Beas and Sutlej).[6] In later Hindu texts, Viśvāmitra and Vasiṣṭha have a long-standing feud, and scholars have stated they historically had a feud regarding the position of the Bharata purohita. However, this view has been criticised due to lack of internal evidence and the projection of later views onto the Rigveda.[6][7] In post-Rig Vedic literature Viśvāmitra becomes a mythical sage.[8]

Title	Brahmarishi, Rajarshi, Saptarshi
Personal	
Born	Kaushika[1]
Religion	Hinduism
Children	Many children including Madhuchhanda, Ashtaka, Shunahshepa, Sushruta, and Shakuntala
Parent	Gādhi (father)
Notable work(s)	Gayatri Mantra

Most of the stories related to Vishvamitra's life are narrated in the Valmiki Ramayana.[9] Vishvamitra was a king in ancient India, also called Kaushika (descendant of Kusha) and belonged to Amavasu Dynasty. Vishvamitra was originally the King of Kanyakubja (modern day Kannauj). He was a valiant warrior and the great-grandson of a great king named Kusha. *Valmiki Ramayana*, prose 51 of Bala Kanda, starts with the story of Vishvamitra:

"There was a king named Kusha (not to be confused with Kusha, son of Rama), a mindson (manasputra) of Brahma and Kusha's son was the powerful and verily righteous Kushanabha. One who is highly renowned by the name Gaadhi was the son of Kushanabha and Gaadhi's son is this great-saint of great resplendence, Vishvamitra. Vishvamitra ruled the earth and this great-resplendent king ruled the kingdom for many thousands of years."

His story also appears in various Puranas; however, with variations from *Ramayana*. Vishnu Purana and Harivamsha chapter 27 (dynasty of Amaavasu) of *Mahabharata* narrates the birth of Vishvamitra. According to Vishnu Purana,[11] Kushanabha married a damsel of Purukutsa dynasty (later called as Shatamarshana lineage - descendants of the Ikshvaku king Trasadasyu) and had a son by name Gaadhi, who had a daughter named Satyavati (not to be confused with the Satyavati of *Mahabharata*).

Life and legends

Birth

Satyavati was married to an old man known as Ruchika who was foremost among the race of Bhrigu. Ruchika desired a son having the qualities of a Brahmin and so he gave Satyavati a sacrificial offering (charu) which he had prepared to achieve this objective. He also gave Satyavati's mother another charu to make her conceive a son with the character of a Kshatriya at her request. But Satyavati's mother privately asked Satyavati to exchange her charu with her. This resulted in Satyavati's mother giving birth to Vishvamitra, a Kshatriya with qualities of Brahmin, and, Satyavati gave birth to Jamadagni, father of Parashurama, a Brahmin with qualities of a warrior.

Conflicts with Vasishta

Maharshi Vasistha possessed a divine-cow Kamadhenu that was able to give everything that one wished for. Once king Kaushika (Vishvamitra) saw the cow and wished to possess her. He asked Vasistha to hand her over but Vasistha refused to do so saying she actually belongs to Devas and not him. King Kaushika became angry due to his arrogance and attacked Vasistha with all his forces. However, he was defeated by the power of Vasistha's penance and surabhi/Kamadhenu's created soldiers and was somehow rescued by Vamadeva. He asked Vamadeva how Vasistha could defeat him all alone. Vamadeva told him this happened due to Vasistha's position as "Brahmarishi" due to his tapasya (penance). Kaushika then wanted to gain "Brahmarishi" like Vasistha. Doing penance guided by Vamadeva, King Kaushika eventually became Vishvamitra.

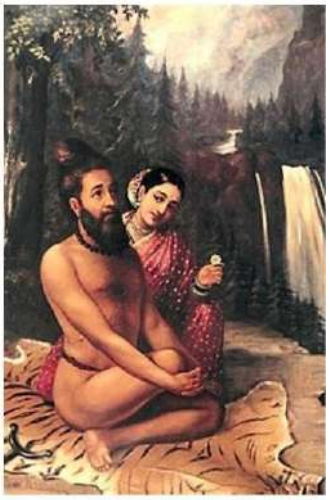
In one encounter, Vishvamitra cursed the king Harishchandra to become a pauper. Vasishta accompanied him by becoming a bird himself to help him. There were several such instances of violent encounter between the sages and at times, Brahma, god of creation, had to intervene.

Alternative version

Vasishta destroys Vishvamitra's entire army by the simple use of his great mystic and spiritual powers, breathing the Om syllable. Vishvamitra then undertakes a tapasya for several years to please Shiva, who bestows upon him the knowledge of celestial weapons. He proudly goes to Vasiṣtha's ashram again and uses all kinds of powerful weapons to destroy Vasishta and his hermitage. He succeeded in the killings of Vasistha's thousand sons but not Vasistha himself.

An enraged Vasistha brings out his *brahmadanda*, a wooden stick imbued with the power of Brahma. It consumes Vishvamitra's most powerful weapon, the brahmastra. Vasistha then attempts to attack Vishvamitra, but his anger is allayed by Devas. Vishvamitra is left humiliated while Vasistha restores his hermitage

Seduction by Menaka



Vishvamitra is seduced by Menaka.

Menaka was born during the churning of the ocean by the devas and asuras and was one of the most beautiful apsaras (celestial nymph) in the world with quick intelligence and innate talent. However, Menaka desired a family. Due to his penance and the power he achieved through it, Vishvamitra frightened the gods and even tried to create another heaven. Indra, frightened by Vishvamitra's powers, sent Menaka from heaven to earth to lure him and break his meditation. Menaka successfully incited Vishvamitra's lust and passion. She succeeded in breaking the meditation of Vishvamitra. However, she fell in genuine love with him and a girl was born to them who later grew in Sage Kanva's ashram and came to be called Shakuntala. Later, Shakuntala falls in love with King Dushyanta and gives birth to a child called Bharata.[16]

Kanva describes this tale in the Mahabharata:

"And the timid and beautiful Menaka then entered the retreat and saw there Visvamitra who had burnt, by his penances, all his sins, and was engaged still in ascetic penances. And saluting the Rishi, she then began to sport before him. And just at that time Marut robbed her of her garments that were white as the Moon.

And she thereupon ran, as if in great bashfulness, to catch hold of her attire, and as if she was exceedingly annoyed with Marut. And she did all this before the very eyes of Visvamitra who was endued with energy like that of fire. And Visvamitra saw her in that attitude.

And beholding her divested of her robes, he saw that she was of faultless feature. And that best of Munis saw that she was exceedingly handsome, with no marks of age on her person.

And beholding her beauty and accomplishments that bull amongst Rishis was possessed with lust and made a sign that he desired her companionship. And he invited her

accordingly, and she also of faultless features expressed her acceptance of the invitation. And they then spent a long time there in each other's company.

And sporting with each other, just as they pleased, for a long time as if it were only a single day, the Rishi begot on Menaka a daughter named Sakuntala. And Menaka (as her conception advanced) went to the banks of the river Malini coursing along a valley of the charming mountains of Himavat. And there she gave birth to that daughter. And she left the new-born infant on the bank of that river and went away.

—Vyasa, Mahabharata, Section 72"

However, later, Vishvamitra merely cursed Menaka to be separated from him forever, for he loved her as well and knew that she had lost all devious intentions towards him long ago.

After succumbing to Menakā's flirtations, and after having a daughter with her, Vishvamitra then travels south to the Godāvarī to resume his austerities, settling down at a spot next where Śiva stood as Kālañjara.[18]

Vishvamitra was also tested by the Apsara Rambha. She, however, was also cursed by Vishvamitra.

Rise to Brahmarshi

After cursing Rambha, Vishvamitra goes to the highest mountain of Himalayas to perform an even more severe tapasya for over 1000 years. He ceases to eat and reduces his breathing to a bare minimum.

He is tested again by Indra, who comes as a poor Brahmin begging for food just as Kaushika is ready to break a fast of many years by eating some rice. Kaushika instantly gives his food away to Indra and resumes his meditation. Kaushika also finally masters his passions, refusing to be provoked by any of Indra's testing and seductive interferences.

At the penultimate culmination of a multi-thousand-year journey, Kaushika's yogic power is at a peak. At this point, Brahma, as the head of Devas led by Indra, names Kaushika a Brahmarishi and names him *Vishvamitra* or *Friend of All* for his unlimited compassion. He then goes to meet Vashishta. It was customary that, if a sage was greeted by an equal or superior person, the sage would also greet the person. If the sage was greeted by an inferior person, the sage would simply bless them. Initially, when Vishvamitra greeted Vashishta with the pride of being a new Brahmarishi in heart, Vashishta simply blessed him. Suddenly all pride and desire left Vishvamitra's heart and he became a clean and clear Brahmarishi. When Vishvamitra turned back to leave, Vashishta realised a change of heart and proceeded to greet Vishvamitra. Vishvamitra is also embraced by Vashista and their enmity is instantly ended.

Trisanku

Another story Vishvamitra is known for is his creation of his own version of *Svarga* or heaven, called *Trisanku Svarga*.

When a proud King Trisanku asked his Guru Vashista to send him to heaven in his own body, guru responded that the body cannot ascend to heaven. King Trisanku then asked Vashista's hundred sons to send him to heaven. The sons, believing that Trisanku should not come to them after their father had refused, took outrage and cursed Trisanku to be a Chandala. Trisanku was transformed into a person with a body smeared of ash, clothed in black and wearing iron jewellery. Unrecognisable to his subjects, he was driven out of the kingdom.

In his exile, Trisanku came across the sage Vishvamitra, who agreed to help him. Vishvamitra organised a great sacrifice and ritual propitiating the Devas, pleading that they accept Trisanku into heaven. Not one Deva responded. Angered, Vishvamitra used his yogic powers and ordered Trisanku to rise to heaven. Miraculously, Trisanku rose into the sky until he reached heaven, where he was pushed back down by Indra.

Enraged even more by this, Vishvamitra commenced the creation of another universe (including another Brahma) for Trisanku. He had only completed the Universe when Brihaspati ordered him to stop. Trisanku, however, did not fully transcend through Trisanku Svarga created for him. He remained fixed and upside-down in the sky and was transformed into a constellation, which is now known as Crux.[21]

In the process of forming a new universe, Vishvamitra used up all the tapas he had gained from his austerities. Therefore, after the Trisanku episode, Vishvamitra had to start his prayers again to attain the status of a Brahmarshi and become an equal of Vashista.

Harishchandra/Ambarisha's sacrifice

While undertaking a penance, Kaushika helps a boy named Shunashepa who has been sold by his parents to be sacrificed at Harishchandra/Ambarisha's yagna to please Varuna. The king's son Rohit does not want to be the one sacrificed, as was originally promised to Varuna, so young Sunashepa is taken. A devastated and terrified Sunashepa falls at the feet of Kaushika, who is deep in meditation and begs for his help.[22]

Kaushika teaches secret mantras to Sunashepa. The boy sings these mantras at the ceremony, is blessed by Mitra and Varuna and Ambarisha's ceremony is completed.

In another version of the story, Sunahshepa is the lost son of Vishvamitra. When Vishvamitra was Prince of Bharats (Kaushik) - and his name was Vishwarath then, he was abducted by the enemy king Shambar. There, Shambar's daughter, Ugra, falls in love with Vishvarath. Ugra convinces Prince Vishvarath to marry her. Looking at the good character of Vishvarath, Shambar also agrees for the marriage. Soon after the marriage, the Bharatas win the battle against Shambar. When they found their Prince Vishvarath alive, they felt happy but they could not accept Ugra as their future queen as she is an Asura. To convert Ugra into an Sura, Vishvarath creates Gayatri Mantra, but people still refuse to accept her. Soon she gives birth to a son, but to save the son from the angry people, the greatest female sage

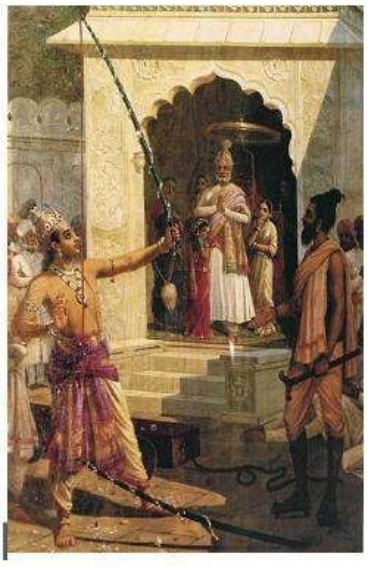
Lopamudra sends the child to a hidden place. To Lopamudra and Vishvarath's sadness, people kill Ugra. But the son is saved, without the knowledge of Vishvarath. This child grows young and he comes to sacrifice himself in the ceremony of Ambarisha (or King Harishchandra).

Teacher of Rama

Rama and Lakshmana perform guru-seva by pressing Vishvamitra's feet and legs

In the Hindu epic *Ramayana*, Vishvamitra is the preceptor of Rama and his brother Lakshmana. Rama is prince of Ayodhya, and believed to be the seventh Avatar of god Vishnu.

Vishvamitra gives them the knowledge of the *Devastras* or celestial weapons [bala and atibala], trains them in advanced religion and guides them to kill powerful demons like Tadaka, Maricha and Subahu. He also leads them to the Swayamvara ceremony for princess Sita, who becomes wife of Rama.



Vishvamitra looks at Rama as he breaks the bow, winning the hand of Sita in marriage. Painting by Raja Ravi Varma.

Works

Vishvamitra is said to have written the Gayatri Mantra. It is a verse from a sukta of Rigveda (Mandala 3.62.10). Gāyatrī is the name of the Vedic meter in which the verse is composed.

Gayatri mantra is repeated and cited very widely in Vedic literature[25] and praised in several well-known classical Hindu texts such as Manusmriti ("there is nothing greater than the *Savitri (Gayatri) Mantra*.", Manu II, 83),[26] Harivamsa[27] and Bhagavad Gita.[28][29] The mantra is an important part of the upanayana ceremony for young males in Hinduism and has long been recited by dvija men as part of their daily rituals. Modern Hindu reform movements spread the practice of the mantra to include women and all castes and its recitation is now widespread.

Descendants

Vishvamitra had many children from different women. Madhuchhanda was also a composer of many hymns in the Rigveda.[32] According to the *Mahabharata*, Sushruta, the father of plastic surgery, was one of his sons.[33] Ashtaka, who was born from Madhavi, was successor to his kingdom.[34][35] Shakuntala was born from the damsel Menaka. She was the mother of Bharata, who became a powerful emperor as well as an ancestor of Kuru kings.

Vishvamitra is one of the eight main gotras of Brahmins. All Brahmins belonging to Kaushika or Vishvamitra gotra are believed to have descended from Sage Vishvamitra.[38][39] The distinction can be found from the respective pravaras.

1. Vishvamitra, Aghamarshana, Kaushika
2. Vishvamitra, Devarata, Owdala
3. Vishvamitra, Ashtaka
4. Vishvamitra, Maadhucchandasa, Dhananjaya

Kaushika is one of the pravara gotras of Vishvamitra gotra among Brahmins.[41]

In popular culture

Literature

The story of the king Vishwamitra turning into a Brahmarishi has been the topic of a mytho-fiction book by Dr. Vineet Aggarwal.

Graphic Novel

Amar Chitra Katha series number 599 titled Vishwamitra, published in 1975, also tells the story of Vishwamitra in the form of a graphic novel.[43]

In film and television

- Vishvamitra is shown in the 1985 Tamil movie *Raja Rishi* with Sivaji Ganesan playing the role of the Sage.
- Vishvamitra's role is played by Shrikant Soni in the TV series Ramayan, 1987 and Uttar Ramayan, 1988 on Doordarshan.
- Vishvamitra is shown in 1991 Telugu movie *Brahmarshi Vishvamitra* with N. T. Rama Rao playing the role of Sage.
- The TV show *Vishvamitra* (1989) is made on the story of Brahmarishi Vishvamitra. The role of Vishvamitra is played by Mukesh Khanna.
- Vishvamitra's role is played by Ashok Banthia in the TV series Ramayan, 2008 on Imagine TV.
- Vishvamitra is shown in the show *Siya Ke Ram* airing on Star Plus, starring Manish Wadhwa.[44]
- The TV show *Piya Albela* is also based on the classic love story of Menaka and Vishvamitra, depicted as a modern-day love story revolving around Naren and Pooja.
- Vishvamitra also appears in Shani (TV series)

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Ref: Vedicfeed.com

Rishi Vishvamitra – The King Who Became a Great Sage

By Jeni

June 5, 2022 July 25, 2020

Rishi is a Sanskrit word for an accomplished and enlightened person to whom knowledge is revealed. Rishis or sages who, after intense meditation, realized the supreme truth and eternal knowledge.

Maharishi Vishvamitra *(महर्षि विश्वामित्र)* is considered to be one of the most revered rishis of ancient India. As per the holy Puranas, there have been only 24 Rishis who have understood the Gayatri Mantra. It is believed that Sage Vishvamitra is supposed to be the first and Yajnavalkya the last. He is credited as the author of the majority portion of the Mandala 3 of the Rig-Veda.

The name “Vishvamitra” literally means “friend of the world.” He is a famous figure in other Southeast Asian cultures as well, mainly because of his role in **Ramayana**. He is referred to by **Vishwamitra, Viswamitra, Vishvamitra, and Kaushika.**

Life and birth

Rishi Vishvamitra was not a Brahmana by birth but a valiant warrior. He was a Kshatriya King named Kaushika, as he was a descendant of the Sage Kusha and son of King Gaadhi. Vishvamitra competently ruled the kingdom for many years before he finally gave up everything and went on to become a saint.

The **Vishnu Purana** and **Harivamsha chapter 27** of the Mahabharata describes the birth of this great sage. As per Vishnu Purana, Kaushika married a damsel of the Purukutsa dynasty. In due course of time, they had a son named Gaadhi, who then had a daughter named Satyavati.

Satyavati married an old Brahmin named Ruchika. He was the main member of the Bhrigu race. Ruchika wanted a son holding the potential of a Brahmin, and hence, he gave Satyavati a sacrificial offering charu, which he had arranged himself. He then also gave her mother another charu to make her conceive a son with a Kshatriya character. Satyavati's mother secretly asked her daughter to exchange her charu with her. As a result, Satyavati's mother gives birth to Vishvamitra, the son of a Kshatriya King Gaadhi. He had all the qualities of a Brahmin, just as Ruchika had desired.

Conflict with Sage Vasishtha

Vishvamitra always had a personality clash with Rishi Vasishtha. In one instance, the former cursed king Harishchandra to become a crane. When Vasishtha came to know of this, he turned himself into a crane too so that he could accompany the king. There were many more clashes between the two sages, and at times, Brahma, the god of creation, had to interfere.

In yet another version, Vasishtha independently destroyed Vishwamitra's entire army by using his spiritual and mystical powers. Vishvamitra then decided to undertake Tapasya for several years to appease Lord Shiva to avenge this humiliation. The Lord finally appeared and granted him the knowledge of celestial weapons. Finally, He succeeded in the killings of Vashista's thousand sons but not Vashista himself.

An anger Vashista takes out his Brahmadanda, a wooden stick filled with the power of Brahma. It spent all of Vishwamitra's most powerful weapons, including his Brahmastra. He then tried to attack his marauder, but the Devas interjected in time and stopped him from doing this. In this way, Vishwamitra was humiliated once again at the hands of Sage Vasishtha.

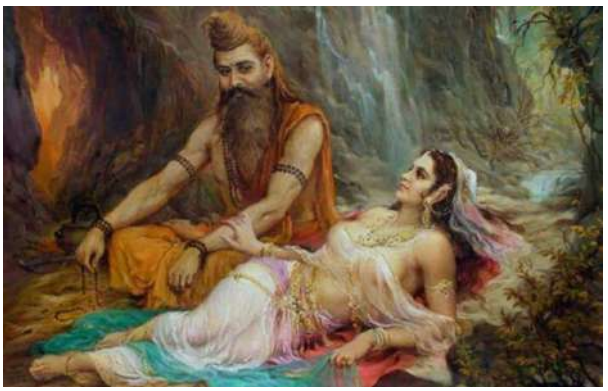
Renunciation

The above-mentioned incident deeply affected Vishwamitra's life. He realised that spiritual power was greater than physical strength. He renounced his throne and began his journey to become a great sage. After undergoing intense meditation and severe Tapasya, he was given the title of Brahmarishi by Lord Brahma himself.

Legends

Vishvamitra is featured in many legends and different works of Sanatana dharma. It is said that Sage Vishwamitra created a parallel heaven, known as Trishanku Swarga, for King Trishanku. In Ramayana, Vishvamitra is the preceptor of Lord Rama and the seventh Avatar of Vishnu and his brother Lakshmana. He gave his brothers the knowledge of the Devastras (celestial weapons), trained them in advanced religion, and taught them how to kill powerful demons like Tataka, Maricha, and Subahu.

Menaka and Vishvamitra



Menaka was born from the churning of the ocean by the Devas and the Asuras (Samudra Manthan). She was the most beautiful, talented, and intelligent apsaras. She went on to become one of the prime apsaras in Lord Indra's court. *(Apsaras and Gandharvas)*

Vishvamitra's severe penance and rapid climb into the spiritual realm frightened Indra and even tried to create another heaven. Indra then decided to send Menaka down to Earth to lure the rishi and distract him from his mediation. She successfully breaks the meditation of Vishvamitra. However, she fell in love with him, and a baby girl was born called Shakuntala. Later, she grew up in Sage Kanva's ashram, falls in love with King Dushyanta, and gives birth to a child called **Bharata**.

When Vishvamitra understood how Indra had tricked him, he flew into a rage. However, he loved Menaka deeply and also knew the true extent of her feelings for him. So he told her that she would be separated from him forever. Menaka was very proud of her youth and beauty.

Gayatri Mantra

Gayatri Mantra is regarded as the highest and most powerful Hindu prayer. Brahmarishi Vishvamitra is said to have found the sacred Gayatri Mantra. It is a verse from a sukta of the Rigveda, and Gayatri is the name of the Vedic meter in which the verse is composed.

ॐ भूर्भुवः स्वः तत्सवितुर्वरेण्यम भर्गो देवस्य धीमहि।
धियो यो नः प्रचोदयात॥

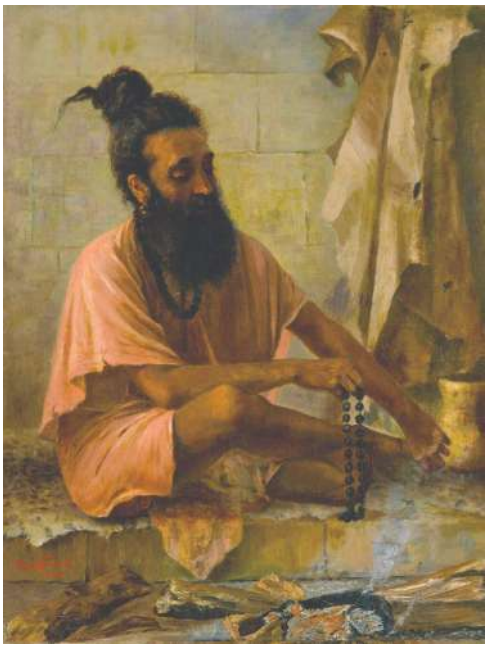
Aum Bhur Bhuvah Svah Tat Savitur Varenyam Bhargo Devasya Dheemahi
Dhiyo Yo Nah Prachodayat

Brahmarishi

Vishvamitra faced numerous difficulties along his journey toward becoming a Brahmarishi. This made him mellow, freeing him from his greed, jealousy, anger, and other negative emotions. Once a Brahmin tried his level best to bother him and make him angry. But Vishvamitra remained calm and smiling throughout, thus proving that he had gained complete control over his emotions and passions.

He continued his intense sadhana for many years until the day Lord Brahma appeared before him. Lord Brahma was pleased with his austerity and called him a Brahma Rishi. Rishi Vasishtha also appeared before Vishvamitra and said, “Indeed, you are a Brahma Rishi.”

After facing thousands of years of massive problems, Vishvamitra was finally conferred the title of Brahmarishi by both Lord Brahma and Rishi Vasishtha.



Rishi Vishwamitra in Meditation – Art by Raja Ravi Verma (1897)

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Ref:gloriousshinduism.com

Sage Vishwamitra

Vishwamitra is a great sage. He is one of the Saptarishis of this Manvantara, laivasvata Manvantara (if you don't know what a Manvantara is, visit Time in Hinduism). He is the author of most of Mandala 3 of the Rigveda.

Family

- Father: Gadhi
- Mother: Name not Known
- Sister: Satyavati
- Wives: Haimavati, Menaka
- Sons: 104 Sons
- Daughter: Shakuntala

Birth

Kusika of the Chandravansha had a son named Gadhi, who married a beautiful woman. They had a daughter named Satyavati, who married Sage Ruchika. One day, Satyavati told Ruchika that she wanted to have a son. Ruchika said that he'd create divine rice pudding which would give her a son. Satyavati requested that he also give some to her mother, as she had only had a daughter: Satyavati. Sage Ruchika meditated on Parabrahma and created two vessels of rice. One of them would give birth to a fierce warrior and the other would give birth to a great sage. He gave Satyavati the sage one and gave her mother the warrior one. He told them to hug a fig tree and an Ashwatta tree and then consume the rice pudding. Accidentally, Satyavati's pudding got exchanged with her mother's pudding. When Ruchika came there, he realised that Satyavati had consumed the wrong one and became really mad.

"Please, oh great rishi. It was an accident. Please change the one I consumed to sage. I don't want to have a warrior," Satyavati begged.

Sage Ruchika agreed and changed the pudding Satyavati had consumed, so it would also give birth to a rishi. Satyavati and Sage Ruchika had a son named Jamadagni. Gadhi and his wife had a son named Kaushika.

Training

Kaushika became know as Vishwamitra. When he was a child, his father Gadhi taught him combat. When he grew up, he learnt all the skills of a warrior from Kusasana, a skilled Brahmin. Vishwamitra became a great warrior.

Succeeding his Father

When Gadhi became old, Vishwamitra succeeded him. Vishwamitra was a just and righteous king. He ruled over the kingdom Kanyakubja. As a king, Vishwamitra loved to hunt in the jungle.

Conflict with Vashishta

Once, while hunting with his sons and vast army, King Vishwamitra came across the hermitage of Sage Vashishta. Vishwamitra bowed down to Vashishta.

“Welcome king, sit down. How is everything in your kingdom,” Vashishta asked.

“Everything is perfect, sage,” Vishwamitra responded.

Vishwamitra and Vashishta sat and talked for some time. After some time, Vashishta said he would like to honor the king with a feast. Vishwamitra accepted but wondered where he would get all of the food from. Vishwamitra saw Vashishta call Kamdhenu. Vashishta started naming delicacies and they emerged from Kamdhenu. Vishwamitra was astonished and wanted to have Kamdhenu for himself.

After eating, Vishwamitra asked, “Kamdhenu should belong to me. I will give you 100,000 cows for Kamdhenu.”

Vashishta refused and said he would never part with Kamdhenu. Vishwamitra upped the reward, saying, “I will give 14,000 elephants, 800 chariots made of gold and harnessed by 4 white horses, 11,000 thoroughbred horses harnessed in gold, 10 million cows of all colors, and as much gold as you want. All you have to do is give me Kamdhenu.”

But Vashishta still refused. In fury, Vishwamitra ordered his men to capture the cow. Kamdhenu tossed aside the soldiers and fled to Vashishta.

“O Lord, why aren’t you helping me. I am in trouble,” Kamdhenu asked Vashishta.

“Dear Kamdhenu, I can’t do anything against the vast armies of Vishwamitra, Vashishta said sadly.

“Then I will create warriors to fight his armies using your spiritual powers,” Kamdhenu said.

Intensely, she produced Pahlava warriors, who were slain by Vishwamita’s army. So she produced warriors of Shaka-Yavana lineage. From her mouth, emerged the Kambhojas, from her udder Barvaras, from her hind Yavanas and Shakas, and from pores on her skin, Haritas, Kiratas, and other foreign warriors. Together, the army of Kamdhenu destroyed Vishwamitra’s army.

The sons of Vishwamitra fiercely rushed at Vashishta. Vashishta uttered one syllable and they all turned to ashes. Vishwamitra unhappily went back to Kanyakubja. He only had one son left, whom he had given the throne to. He retired from the forests and began intense austerities and penance. At last, Lord Shiva was pleased and appeared in front of Vishwamitra.

“What boon do you seek, Vishwamitra,” Shiva asked.

“Let all the knowledge of weapons and warfare be mine,” Vishwamitra asked.

Shiva granted the boon and then vanished. Vishwamitra now set off to Vashishta’s hermitage to avenge his sons. As soon as he reached the hermitage, he set it on flames using his new powers. Everybody residing in the hermitage ran away. Vashishta came out and challenged Vishwamitra.

“You evil fool, you dare destroy my spiritual hermitage. I will kill you for this!” Vashishta screamed.

Vishwamitra started throwing weapon after weapon at Vashishta, but they were all absorbed by Vashishta’s staff, even the Brahmastra. Realising that his weapons would do nothing against Vashishta’s spiritual power, Vishwamitra fled the place. He went back to Kanyakubja.

Penance

Vishwamitra and Kalmashapada

“I want to become a Brahmarshi. We shall go south and you can help me in my penance, Vishwamitra told his wife.

His wife agreed. They set off to the south and Vishwamitra began his penances. During this time, Vishwamitra bore 4 virtuous and mighty sons. Finally, Brahma appeared in front of him and granted him the status of Rajarshi. But Vishwamitra wasn’t satisfied with the rank of Rajarshi. He wanted to become a Brahmarshi, the highest rank of rishis. He started doing even greater penances and austerities.

There was a king named Kalmashapada. Once, he was travelling on a narrow path that only allowed one person. While travelling on the path, he encountered Shakti rishi, who also wanted to walk on the path. They started arguing on who has the right to walk on the path. King Kalmashapada became furious and hit Shakti rishi with his horse-whip. Shakti cursed Kalmashapada to become a flesh-eating Rakshasa.

Vishwamitra was passing by and recognized both the king and the rishi. Both Vishwamitra and Vashishta had wanted the king to be their disciple. But the king never agreed. Vishwamitra took this opportunity to take revenge on the king and on Vashishta. He made it so that Shakti's curse instantly had its effect. He made an evil spirit called Kinkara to enter Kalmashapada's body. The rakshasa spirit now had control over Kalmashapada.

Kalmashapada returned to his palace. On the way, he met a Brahmin beggar, who begged him for food. Kalmashapada ignored the beggar. When he reached his palace, he ordered his cooks to make a mixture of human flesh and rice and feed it to the Brahmin. The Brahmin immediately realised what the food was made of. He cursed the king that he would become a man-eating Rakshasa.

Kalmashapada then returned to the place where he had first been cursed by Vishwamitra. There, he again met Shakti. Because of the curse, he devoured Shakti rishi. Vishwamitra then caused the king to devour Vashishta's hundred sons. Vashishta was devastated and had the thought of killing Vishwamitra. He easily could've because of spiritual powers. But he decided not to as he only used his powers for good.

Later, Kalmashapada tried to eat Vashishta. Vashishta released the rakshasa spirit from Kalmashapada's body and forgave him.

Sending Trishanku to Heaven

Meanwhile, a king named Trishanku of the Ikshvaku dynasty was suddenly seized by ambition. He wanted to enter Swarga in his mortal body. He called Vashishta, his guru, to help him perform a sacrifice to achieve this. Vashishta said this was impossible. Trishanku went to Vashishta's sons for help.

"Will you become my gurus and help me achieve this," Trishanku asked.

"How dare you seek our aid when our father and your guru has disapproved," they said in rage.

"Then I shall go to another sage to help me," Trishanku said.

"How dare you. May you become a chandala (outcast)," they cursed.

And so, Trishanku became a chandala, his body transformed. But Trishanku was still determined. He went to Vishwamitra, who accepted him kindly and listened to what had

happened to him. Vishwamitra promised Trishanku that he would help him perform the sacrifice. Vishwamitra told his sons to make preparations for the sacrifice. He told his disciples to go call all the pious and learn of the land for the sacrifice. Vashishta and his sons refused to come. The rites began, with Vishwamitra as high priest.

After the rites, Vishwamitra said, “O devas, come and lead this great king in his own body to Swarga!”

But no devas came. Vishwamitra was really mad. He used all his spiritual power and raised Trishanku to Swarga. When Trishanku entered Swarga, Indra and the other devas barred his way.

“You have been cursed by your guru’s sons, wretched. How dare you try to enter heaven. May you fall back to Earth,” Indra said.

Trishanku started falling down. When Vishwamitra saw this he stopped Trishanku in mid-air. Vishwamitra created 7 planets of the Saptarishis around him. He also created 27 Nakshatras (stars). But this wasn’t enough for Vishwamitra. He planned to throw Indra out of Swarga and make Trishanku the king of devas (gods). When the devas got to know of his intentions, they went before Vishwamitra.

“O sage, King Trishanku has been cursed by his guru’s sons and went against his own guru. He doesn’t deserve a place in Swarga,” Indra pleaded.

“I have promised to help him. Let him enter and stay in heaven, or Indra won’t be king anymore,” Vishwamitra said firmly.

“So be it. The king will remain suspended, head downwards, with the planets that you created surrounding him. He shall become immortal,” Indra said with a sigh.

Saving Shunahshepa

After the devas departed, Vishwamitra thought to himself, “I have helped the king, but I have also exhausted all my spiritual powers. I must start penance again.”

“I am now going to Pushkar to continue my penances,” he told his sons and disciples.

Meanwhile, King Ambarisha of Ayodhya was performing a sacrifice. Suddenly, a messenger came and told the king that the sacrificial horse had been stolen. King Ambarisha looked everywhere, but couldn’t find the horse. The actual thief was Indra. The priest told him that there was one alternative. He could kill a human instead of a horse, or else his kingdom would be in trouble. Ambarisha started looking for a human victim. Finally, he arrived at the hermitage of Saint Richika and his wife Satyavati, Vishwamitra’s sister. Richika and Satyavati decided to send their middle son, Shunahshepa, for 100,000 cows. While Ambarisha and Shunahshepa are going to Ayodhya, they pass the Pushkar forest. Here,

they rested for a while. While Ambarisha rested, Shunahshepa wandered around and saw Vishwamitra. He fell at Vishwamitra's feet and told him everything that had happened.

"Oh holy one, please help me. I want to lead a spiritual and long life. I want to attain heaven. I don't want to die right now," Shunahshepa begged.

"Be consoled, O virtuous son. I will never let you die," Vishwamitra consoled.

Vishwamitra turned to his four sons. "I have promised Shunahshepa that he won't die. One of you must take his place and go with King Ambarisha," Vishwamitra said.

"How could you let one of your own children die for someone else's child," one of the sons asked.

"You arrogant sons. May you lose your caste and wander about the Earth, eating the flesh of dogs," he cursed them.

Vishwamitra then told Shunahshepa, "Here are two mantras. You must chant these mantras at the sacrificial altar. Indra will come and save you," Vishwamitra said and taught the mantras.

Shunahshepa then went back to King Ambarisha. At the sacrificial altar, just as Shunahshepa was about to step in the fire, he chanted the mantras. Indra appeared before him and granted him a long life.

Meanwhile, Vishwamitra was frustrated. He had saved Shunahshepa from death, but he had also exhausted his spiritual power in cursing his sons. He started doing penance again at Pushkar.

Vishwamitra and Harischandra

One day Vighnaraja, the lord of obstacles, tried to distract Vishwamitra from his penance by making an illusion. The illusion portrayed the cries of a woman. Meanwhile, King Harischandra, Trishanku's son, was on a hunting expedition and heard the cries. He rushed over to the cries and saw Vishwamitra. When Vighnaraja saw Harischandra, he went inside Vishwamitra's body and started abusing him. Because of this, Vishwamitra woke up from his penance.

Harischandra realised that Vishwamitra was really mad at him. "I will do anything you wish," Harichandra begged.

"Okay, then give me everything you have, except your wife and son," Vishwamitra ordered.

Harischandra immediately gave Vishwamitra everything he had, including his clothes. Vishwamitra then demanded another donation. Harischandra said he didn't have anything, but would a donation within a month.

Harischandra started living in poverty with his wife, son, and subjects. Vishwamitra told Harischandra to leave his subjects behind as they were part of the donation. Harischandra then decided to leave his kingdom with his family. To make them leave faster, Vishwamitra started beating Harischandra's wife with a stick.

Soon, Harischandra left his kingdom and wandered around with his family. They soon arrived at Kashi. Vishwamitra was already over there.

"Where is your donation. It has been a month," Vishwamitra demanded.

"There are still a few days left," Harischandra pointed out.

"Fine. I will come back at the next sunset. You better have your donation by then," Vishwamitra said.

Harischandra was in a dilemma. He had nothing to give to Vishwamitra.

"Sell me to someone. Then you can gain some money," his wife Shaivya said.

After some hesitation, Harischandra sold Shaivya to an elderly man. Since his son didn't want to let go of his mother, it was decided that his son would go with Shaivya. Soon, Vishwamitra appeared again and asked for the donation. He gave Vishwamitra all the money he had gained from selling his wife and son. But Vishwamitra wanted more money. Harischandra decided to sell himself to a chandala (outcast). But since Harischandra was a kshatriya, he couldn't sell himself to an outcast. He decided to sell himself to Vishwamitra.

"Since you are my slave, I can order you to do anything. My first and only order is that you become the chandala's slave," Vishwamitra ordered.

Harischandra started working at the chandala's cremation ground. One day, Harischandra had a nightmare of his past sins. In this nightmare, Shaivya was crying before him. When he woke up, Shaivya was actually crying before him, holding the body of their dead son.

"Our son was bitten by a snake," she mourned.

Harischandra was depressed by this news. He thought of committing suicide but realized that he would have to continue paying for his sins in his next life. Shaiya prepared to cremate the dead body of their son. Harischandra came and said that she would have to pay.

At that moment, the chandala turned into Yama. All the other devas and Vishwamitra appeared there and praised Harischandra. Vishwamitra told Harischandra that everything was a test. Harischandra went back to his normal lifestyle as a king.

Penance Disturbed by the Devas

Vishwamitra continued his penance at Pushkar. One day, while Vishwamitra was at the bank of Pushkar Lake, he spotted the irresistible apsara Menaka bathing in the lake. When she came out naked, he declared her immense love for her. After spending a few months together, enjoying each other's company, they once engaged in sexual intercourse and had a girl named Shakuntala.

A few years passed before Vishwamitra realised that Menaka had been sent by the devas to distract him from his penance. He instantly told Menaka to go back to Swarga.

Vishwamitra then decided to go to the Himalayas on the bank of the Kaushiki river for his penances. This time, his penances were so severe that the gods were perturbed. They went to Brahma for help. Brahma told them that he will make Vishwamitra a Maharshi. Brahma appeared before Vishwamitra and granted him the status of Maharshi.

"All of this penance is just for Maharshi. I will have to subdue my passions further," Vishwamitra said.

"Yes, you have not yet gained mastery over your senses," Brahma replied.

Vishwamitra made his penances and austerities even more severe. In summer, he stood on one leg in the midst of a blazing fire, living only on air. He continued through the rainy season. And in winter, he stood in the middle of a cold stream.

The devas were once again perturbed. Indra sent the apsara Rambha to disturb Vishwamitra's penances. Indra sat on a nearby branch in the form of a cuckoo. Indra started singing notes. Rambha then slowly approached Vishwamitra. Vishwamitra opened his eyes and saw the beautiful Rambha. But not for a second did he feel any attraction towards her.

"Rambha, I curse you that you will be turned into a rock. You shall remain a rock for 10,000 years till a Brahmin comes and delivers you," he cursed.

Indra immediately fled from the scene. Vishwamitra was frustrated. He had once again used all his spiritual powers in cursing Rambha. He decided he wouldn't eat, drink, speak, or breathe till he conquered his anger.

Brahmarishi Vishwamitra

Vishwamitra went east and began his most severe austerities. After he was sure he conquered them, he decided to eat. Just as he was about to eat, Indra came in the form of a

beggar to test him. The beggar asked for food. Vishwamitra immediately gave his food to the beggar. Vishwamitra then continued his penance. The devas went to Brahma.

“If the rank of Brahmarishi isn’t given to Vishwamitra, he will destroy the Triloka. Please give him the status of Brahmarshi,” Indra begged.

“I will. He deserves it,” Brahma said.

Brahma appeared before him and granted him the status of Brahmarshi. But Vishwamitra wasn’t satisfied. He wanted Vashishta to address him as a Brahmarshi. He went to Vashishta’s ashram with the pride of being a Brahmarshi.

Vashishta addressed him as a Maharshi. Suddenly, all pride left Vishwamitra’s heart. Vashishta realised this and then called him a Brahmarshi.

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YouTube Videos

Story of Sage Vishvamitra (28 min):
https://youtu.be/FR7efLW6zAM?si=NqnoHHuTORC0goR-

Sage Vishvamitra (10 min): https://fb.watch/o1ULQvEaO1/?mibextid=Nif5oz

Vishvamitra and Trishanku (7 min):
https://youtu.be/FR7efLW6zAM?si=AFn-RcO0AZUxYkHR

Sage Vishvamitra recognises Sita (4 min):
https://www.hotstar.com/in/clip/sage-vishwamitra-recognises-sita/1000079165/watch

Lord Rama was the first to receive Vishvamitra's immense knowledge:

https://fb.watch/o28jFq5cFP/?mibextid=Nif5oz

How a king became a Sage Vishvamitra (15 min):

https://fb.watch/o28jFq5cFP/?mibextid=Nif5oz

Ramrajya according to Sage Vishvamitra (52 min):

https://youtu.be/GPHNeYz7iv0?si=u1D3zMG08GphG4te

Sage Vishvamitra and Gayatri Mantra (9 min):

https://youtu.be/r171pP4hQ5M?si=lCT18iVLV8GAgGTS

Vishwamitra- full movie in Hindi (21 min):

https://youtu.be/FR7efLW6zAM?si=dfjRc3_wUScbwhlL

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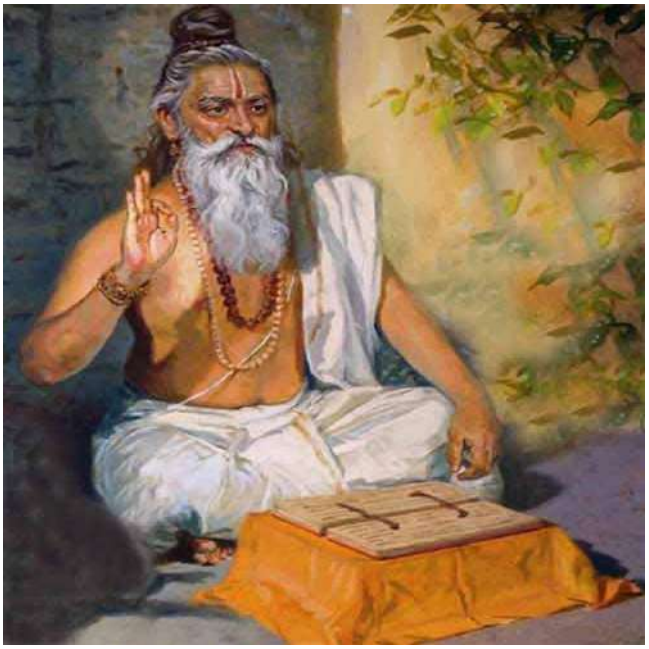
ॐ सह नाऽवतु । सह नौ भुनक्तु । सह वीर्यं करवावहै । तेजस्विनावधीतमस्तु मा विद्विषावहै ॥ **(3)**
ॐ शान्तिः शान्तिः शान्तिः ॥ **(3)**

Dr. M. Thirumaleshwar

Saptarshis - Seven famous Seers of ancient India - extolled in Vedas, Puranas…etc
2. Sage Vasishta



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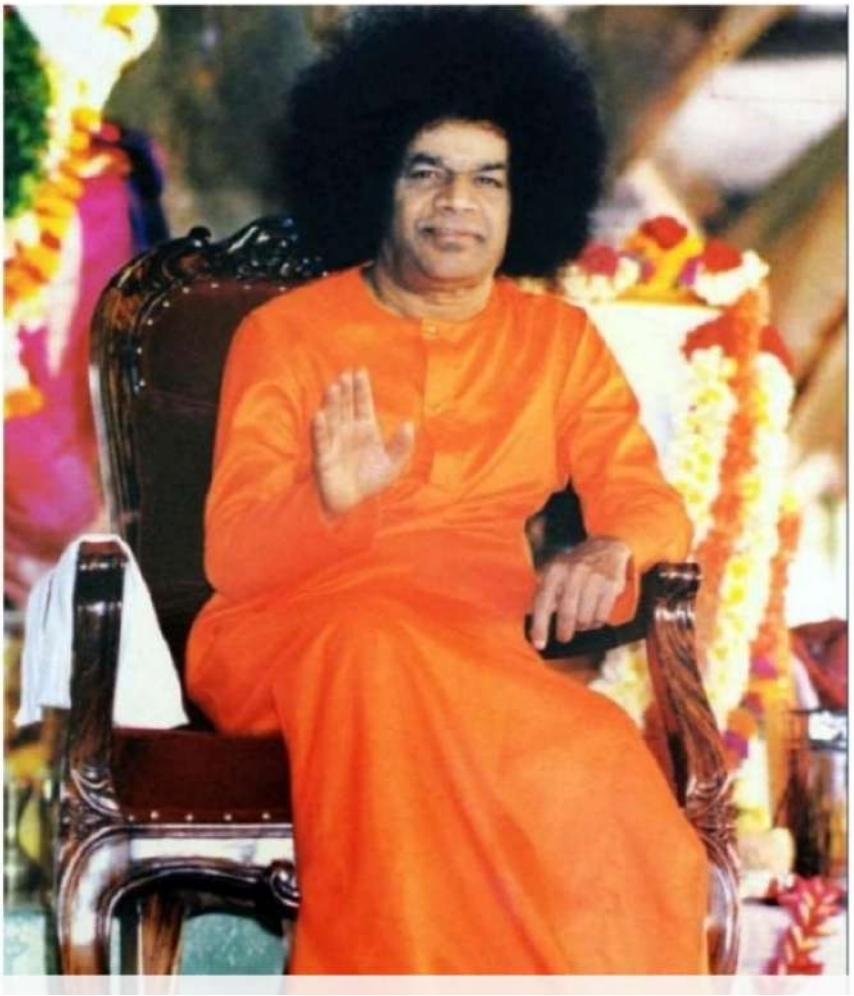
DEDICATION

This work is lovingly dedicated at the lotus feet of:
Bhagavan Sri Sathya Sai Baba



There is only ONE caste -The Caste of Humanity
There is only ONE religion –The Religion of Love
There is only ONE language –The Language of the Heart
There is only ONE God –He is Omnipresent

……Bhagavan Sri Sathya Sai Baba

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PREFACE

This free ebook gives briefly the info about the famous Brahmarshi, guru of Lord Rama - viz Sage Vasishta.

Details about Vasishta's birth, life, rivalry with Vishvamitra, Rama as disciple, Yoga Vasishta-the discussion of Vasishta and Rama, Kulguru of Surya vamsha, story of Vasishta's three births, Vasishta temples …….etc are given.

YouTube videos : links to life story of Vasishta, yoga Vasishta, several instructions of Vasishta on different topics,death of Vasishta's children, Lord Rama on Nimi and Vasishta …..etc. are given.

Acknowledgements:

Many of my friends and relatives have actively encouraged me in my attempt to compile this free ebook. I sincerely thank them for their support.

My wife Kala has always encouraged and supported me in all my literary works, sacrificing much of her time. I express my deep appreciation to her.

I have drawn heavily from many references like Wikipedia, YouTube and other sites as shown in the text.

Finally, I express my immense gratitude to Sri Sathya Sai Baba for His Grace and blessings, prompting me to initiate, continue and complete this work.

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Ref: Wikipedia

Sage Vasishtha

Vasishtha (Sanskrit: वसिष्ठ, IAST: *Vasiṣṭha*) is one of the oldest and most revered Vedic rishis or sages,[3][4] and one of the Saptarishis (seven great Rishis). Vasishtha is credited as the chief author of Mandala 7 of the *Rigveda*.[5] Vasishtha and his family are mentioned in Rigvedic verse 10.167.4,[note 1] other Rigvedic mandalas and in many Vedic texts.[8][9][10] His ideas have been influential and he was called the first sage of the Vedanta school of Hindu philosophy by Adi Shankara.

Title	Saptarshi, Brahmarishi, Maharishi
Personal	
Religion	Hinduism
Spouse	Arundhati
Children	• Shakti, Citraketu, Surocis, Virajas, Mitra, Ulbana, Vasubhrdyana and Dyumat (from Arundhati)[1] • Asmaka (Niyoga child for Kalmashapada)- Founded Asmaka Janapada[2]
Parent(s)	Brahma or Mitra-Varuna and Urvashi

The *Yoga Vasishtha*, *Vasishtha Samhita*, as well as some versions of the *Agni Purana*[12] and *Vishnu Purana* are attributed to him. He is the subject of many stories, such as him being in possession of the divine cow Kamadhenu and Nandini her child, who could grant anything to their owners. He is famous in Hindu stories for his legendary conflicts with sage Vishvamitra.[4][13][14] In the Ramayana, he was the family priest of the Raghu dynasty and teacher of Rama and his brothers.

Etymology

Vasishtha is also spelled as *Vasiṣṭha* and is Sanskrit for "most excellent", "best" or "richest". According to Monier-Williams, it is sometimes alternatively spelt as Vashishta or Vashisht (*vaśiṣṭha*, वशिष्ठ).

History

Historically, Vasishtha was a Rigvedic poet and the purohita of Sudās Paijavana, chief of the Bharata tribe. In Rigvedic hymn 7.33.9, Vashishtha is described as a scholar who moved across the Saraswati river to establish his school.[17] At some point, he replaced Viśvāmitra Gāthina as the purohita of Sudās. In later Hindu texts, Viśvāmitra and Vasiṣṭha have a long-standing feud, and scholars have stated they historically had a feud regarding the position of the Bharata purohita. However, this view has been criticised due to lack of

internal evidence and the projection of later views onto the Rigveda.[18][19] Under Sudās and Vasiṣṭha, the Tṛtsu-Bharatas won the Battle of the Ten Kings.[20] Sudās decisively won against a Puru-led alliance by the strategic breaching of a (natural) dyke on the Ravi river thereby drowning most of the opponents; the victory is attributed to the benevolence and strategizing of Indra, the patron-god of the Bharatas, whose blessings were secured by Vasistha's poetics.

He was married to Arundhati, and therefore he was also called *Arundhati Natha*, meaning the husband of Arundhati.[23] Later, this region is believed in the Indian tradition to be the abode of sage Vyasa along with Pandavas, the five brothers of Mahabharata.[24] He is typically described in ancient and medieval Hindu texts as a sage with long flowing hairs that are neatly tied into a bun that is coiled with a tuft to the right, a beard, a handlebar moustache and a tilak on his forehead.

A Vashishtha statue in granite stone.

In Buddhist Pali canonical texts such as *Digha Nikaya*, Tevijja Sutta describes a discussion between the Buddha and Vedic scholars of his time. The Buddha names ten rishis, calls them "early sages" and makers of ancient verses that have been collected and chanted in his era, and among those ten rishi is Vasettha (the Pali spelling of Vashishtha in Sanskrit.

Ideas

Vashishtha is the author of the seventh book of the *Rigveda*,[5] one of its "family books" and among the oldest layer of hymns in the Vedic scriptures of Hinduism.[28] The hymns composed by Vashishtha are dedicated to Agni, Indra and other gods, but according to RN Dandekar, in a book edited by Anay Kumar Gupta, these hymns are particularly significant for four Indravarunau hymns. These have an embedded message of transcending "all thoughts of bigotry", suggesting a realistic approach of mutual "coordination and harmony" between two rival religious ideas by abandoning disputed ideas from each and finding the complementary spiritual core in both.[28] These hymns declare two gods, Indra and Varuna, as equally great. In another hymn, particularly the Rigvedic verse 7.83.9, Vashishtha teaches that the Vedic gods Indra and Varuna are complementary and equally important because

one vanquishes the evil by the defeat of enemies in battles, while other sustains the good during peace through socio-ethical laws.[29] The seventh mandala of the *Rigveda* by Vashishtha is a metaphorical treatise.[30] Vashishtha reappears as a character in Hindu texts, through its history, that explore conciliation between conflicting or opposing ideologies.[31]

According to Ellison Findly – a professor of Religion, Vashishtha hymns in the *Rigveda* are among the most intriguing in many ways and influential. Vashishtha emphasizes means to be as important as ends during one's life, encouraging truthfulness, devotion, optimism, family life, sharing one's prosperity with other members of society, among other cultural values.

Attributed texts

Vashishtha is a revered sage in the Hindu traditions, and like other revered sages, numerous treatises composed in ancient and medieval era are reverentially named after him.[34] Some treatises named after him or attributed to him include:

- The *Vashishtha samhita* is a medieval era Yoga text.[35] There is an Agama as well with the same title.
- The *Vashishtha dharmasutra*, an ancient text, and one of the few Dharma-related treatises which has survived into the modern era. This Dharmasūtra (300–100 BCE) forms an independent text and other parts of the Kalpasūtra, that is Shrauta- and Grihya-sutras are missing.[36] It contains 1,038 sutras.[37]
- The *Yoga Vashishtha* is a syncretic medieval era text that presents Vedanta and Yoga philosophies. It is written in the form of a dialogue between Vashishtha and prince Rama of *Ramayana* fame, about the nature of life, human suffering, choices as the nature of life, free will, human creative power and spiritual liberation.[38][39] Yoga Vashishtha teachings are structured as stories and fables,[40] with a philosophical foundation similar to those found in Advaita Vedanta.[41][42][43] The text is also notable for its discussion of Yoga.[44][45] According to Christopher Chapple – a professor of Indic studies specialising in Yoga and Indian religions, the *Yoga Vashishtha* philosophy can be summarised as, "Human effort can be used for self-betterment and that there is no such thing as an external fate imposed by the gods".[46]
- The *Agni Purana* is attributed to Vashishtha.[12]
- The *Vishnu Purana* is attributed to Vashishtha along with Rishi Pulatsya. He has also contributed to many Vedic hymns and is seen as the arranger of Vedas during *Dvapara Yuga*

Birth

According to Mandala 7 of the Rigveda[*citation needed*], the gods Mitra-Varuna and the apsara Urvashi are mentioned as his parents. In the story, Mitra and Varuna are performing a yajna (fire-sacrifice), when they see Urvasi and become sexually aroused. They ejaculate their semen into a pitcher, from which Vasishtha is born after a few days.

Vasishtha's birth story is retold in many later Hindu scriptures. The *Puranas* state that he has three births. In the first, he is a manasaputra (mind-born son) created by the god Brahma. After the destruction of the Daksha Yajna, Vasishtha is killed, but is recreated by Brahma. Vashishtha became the royal guru of Nimi, a king. However, Nimi forgot to invite Vashishtha

in a yajna and in rage, Vashishtha cursed Nimi to die soon. Nimi responded by offering him the same curse. Frightened, Vashishtha ran towards his father, Brahma. Brahma suggested him to emerge in Varuna and Mitra. When Urvashi was seen by Varuna and Mitra, Vashishtha reemerged from them.[47][48]

According to Agarwal, one story states that Vashishtha wanted to commit suicide by falling into river Saraswati. But the river prevented this sacrilege by splitting into hundreds of shallow channels. This story, states Agarwal, may have very ancient roots, where "the early man observed the braiding process of the Satluj" and because such a story could not have invented without the residents observing an ancient river (in Rajasthan) drying up and its tributaries such as Sutlej reflowing to merge into Indus river.[49]

Rivalry with Vishvamitra

Vashishtha is known for his feud with Vishvamitra. The king Vishvamitra coveted Vashistha's divine cow Nandini (Kamadhenu) that could fulfil material desires. Vashishtha destroyed Vishvamitra's army and sons. Vishvamitra acquired weapons from Shiva and incinerated Vashishtha's hermitage and sons, but Vashistha baffled all of Vishvamitra's weapons. There is also an instance mentioned in the Mandala 7, of the Rigveda about the Battle of the Ten Kings. This battle was fought as King Sudas of Bharata tribe appointed Vashishtha instead of Vishvamitra as his main priest. However later, Vishvamitra betook severe penances for thousands of years and became a Brahmarshi. He eventually reconciled with Vashishtha.

Disciples

Rama

Vashishtha is best known as the priest and preceptor, teacher of the Ikshvaku kings clan. He was also the preceptor of Manu, the progenitor of Kshatriyas and Ikshvaku's father. Other characters like Nahusha, Rantideva, lord Rama and Bhishma were his disciples. When the Bharata king Samvarta lost his kingdom to the Panchalas, he became the disciple of Vashistha. Under Vashistha's guidance, Samvarta regained his kingdom and became the ruler of the earth.

The Vashishtha Head

A copper casting of a human head styled in the manner described for Vashishtha was discovered in 1958 in Delhi. This piece has been dated to around 3700 BCE, plus minus 800 years, in three western universities (ETH Zurich, Stanford and UC) using among other methods carbon-14 dating tests, spectrographic analysis, X-ray dispersal analysis and metallography.[25][52] This piece is called "Vashishtha head", because the features, hairstyle, tilak and other features of the casting resembles the description for Vashishtha in Hindu texts.

The significance of "Vashishtha head" is unclear because it was not found at an archaeological site, but in open Delhi market where it was scheduled to be remelted. Further, the head had an inscription of "Narayana" suggesting that the item was produced in a much later millennium. The item, states Edwin Bryant, likely was re-cast and produced from an

ancient pre-2800 BCE copper item that left significant traces of matter with the observed C-14 dating.

Vashishta temples

There is an Ashram dedicated to Vashishtha in Guwahati, India. This Ashram is situated close to Assam-Meghalaya border to the south of Guwahati city and is a major tourist attraction of Guwahati. Vashishtha's Temple is situated in Vashisht village, Himachal Pradesh. Vashishtha Cave, a cave on the banks of Ganges at Shivpuri, 18 km from Rishikesh is also locally believed to be his winter abode and houses a Shiva temple, also nearby is Arundhati Cave.

Guru Vashishtha is also the primary deity at Arattupuzha Temple known as Arattupuzha Sree Dharmasastha in Arattupuzha village in Thrissur district of Kerala. The famous Arattupuzha Pooram is a yearly celebration where Sri Rama comes from the Thriprayar Temple to pay obeisance to his Guru at Arattupuzha temple.

Vashishta Temple, in Vashisht village, Himachal Pradesh

Vasishta Temple at Arattupuzha, Kerala

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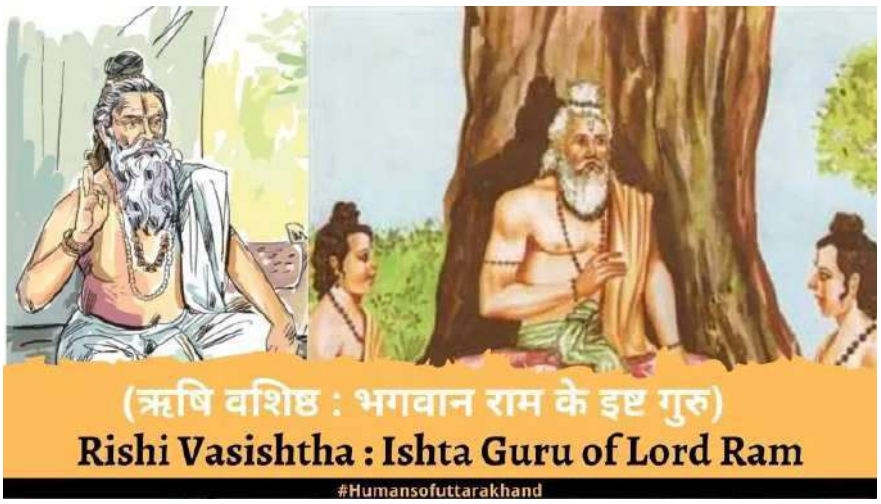
Ref: humansofuttarakhand.com

Rishi Vasishtha : Ishta Guru of Lord Ram

Maha Rishi Vasishtha (महर्षि वशिष्ठ**):** Here the identity of our country is that not knowing which kings, maharajas, sages, great scholars like great sages have taken birth on this mother earth. Due to the knowledge given by them, this human race has grown towards the modern era. Many Brahmins, Kshatriyas, Vaishyas, and people of Dalit society adopt Vashishtha gotra. They all belong to the Vashishtha clan. There have been many sages over time by the name of Vashishta.

One is the **son of Vashishta Brahma**, the other in the time of Ikshvaku, the third in the reign of Harishchandra, the fourth in the reign of Dilip, the fifth in the reign of Dasharatha, and the sixth in the Mahabharata period. The first is said to be the son of Manas of Brahma, the second the son of Mitravarun, the third the son of Agni. A total of twelve Vasishthas are mentioned in the Puranas. And the extent of their knowledge will not know how infinite will be in today's era, someone will be able to get their knowledge.



Rishi Vasishtha

Who is Maha Rishi Vasishtha?

Maha Rishi Vasishtha was a famous sage of the Vedic period. Vashishta is a **Saptarishi** – one of the seven sages who came to know the truth together with God and who together saw the Vedas (It would be unfair to say that the Vedas are created because the Vedas are beginningless). His wife is Arundhati. He is the guru of Rama in the Yoga-vasistha. Rishi Vasishtha was also the royal guru of King Dasharatha.

Vashishtha was the Manas son of Brahma. He was a sage with a trikal vision and a very knowledgeable person. Vishwamitra had killed 100 of his sons, yet he forgave Vishwamitra. The Surya dynasty kings did not do any religious work without their permission. At the end of Treta, they had gone to Brahma Loka. Vashistha is believed to be situated at one place in a row in the group of seven shining stars in the sky.

Rishi Vasishtha: Ishta Guru of Lord Ram

The description of the origin of Maha Rishi Vasishtha is available in many forms in the various stories of the Puranas. Somewhere he is the son of the mind of Brahma Ji, somewhere he has been called the son of Agriya, and somewhere the son of Mitravarun. Which scholars have also considered being right from the illusion?

Whatever it is, all the scriptures, history, and Puranas testify to one thing Vashistha was a trikaldarshi, and on the orders of his father, Brahma became the priest of the Suryavansha kings and was later worshipped with the lotus feet of Lord Shri Ram. The Suryavanshi kings used to run the kingdom on their orders.

Maha Rishi Vasishtha not one but many

In the context of the long-term presence of Maharishi Vashisht, there is also a view of the scholars of Puranic literature that after the name of the sage Vashistha, the son of Brahma,

his descendants should also be called “Vashishta”. In this way, ‘Vashishta’ became not just a person but a post and there were many famous Vashisthas in different eras. Vashishta had two wives for the first time. One is the daughter of sage Kardam “Arundhati” and the other is “Urja” the daughter of Prajapati Daksha.

In this regard, Adi Vashishta was the brother-in-law of Lord Shiva, who married another daughter of Daksha, Goddess Sati. After this proto-Vashishtha, the second Ikshvakuchanshi took place during the period of King Trishanka, who was called Vashistha Devaraja. The third Kartavirya took place during the time of Sahasrabahu, who was called Vashishtha Apava. The fourth occurred during the time of King Bahu of Ayodhya, who was called Vashishtha Atharvanidhi (the first). There was a fifth king in the time of Saudas or Sudas (Kalmashapada), whose name was Vashishtha Shresthabhaja.

The sixth Vashishta took place during the time of King Dileep, who was called Vashishta Atharvanidhi (II). This was followed by the seventh during the time of Lord Rama, who was called Maharishi Vashistha, and the eighth during the period of Mahabharata, whose son was named “Shakti”. Apart from these, a total of 12 Vashishthas including Vashishtha Maitravarun, Vashishta Shakti, and Vashishta Suvarchas are mentioned in the Puranas. The complete information on Vashishtha is found in Vayu, Brahmanda, and Linga Purana, while the names of Vashishtha clan sages and gotrakars are recorded in Matsya Purana.

Maha Rishi Vasishtha’s rivalry with Vishwamitra

It is not possible to understand a certain person from Vashishta, but there was certainly a historical Vashishta, who has a clear understanding from the hymn of the seventh mandala of Rigveda, in which he helped Sudas against the ten kings. Gone. One of the most important events in the life of these prodigal Vashistha is his rivalry with Maharishi Vishwamitra. The Rigveda does not give details of the conflict between these two sages, but the evidence of the enmity between Vashishtha’s son “Shakti” and Vishwamitra is found here.

Vishwamitra achieved special skill in speech and got “Shakti” killed by the servants of Sudas. A brief mention of this event is found in the Taittiriya Samhita. There is also a mention of the death of Vashishtha’s son and the victory of Vishwamitra over the Saudasas in the Pammavisha Brahmana. Many quotations of Vashistha as a sage of Vedic literature are found in the Sutras, Ramayana, and Mahabharata, in which the struggle of Rishi Vashishta and Vishwamitra is described.

According to the legends, when Vishwamitra was the king, once he had reached Vashishtha’s hermitage Kamadhenu was pleased with the cow. Due to the greed of this cow, he fought with the sage Vashishta and Vishwamitra became an ascetic, considering Brahmabal to be more capable than the muscle. This struggle of the Vedic period turned into friendship in the Ramayana period. In the story of Rama, when Vishwamitra came to Dasharatha to ask Rama and Lakshmana for the protection of the sacrifice, Dasharatha sent his sons with him at the behest of Vashistha.

Kulguru of Suryavanshi: Rishi Vasishtha

According to mythological references, sage Vashishtha accepted the priesthood of the **Suryavanshi kings** on the orders of Brahma. They did not agree with this earlier and considered the priesthood of kings to be a blasphemous act other than austerity. But on being told by Brahma that Shri Ram would incarnate later in this lineage, sage Vashistha accepted to become a priest.

It is said that Ikshvaku attained the accomplishment of Sun God by doing rigorous penance for 100 nights and made his own separate kingdom and capital Ayodhyapuri by making sage Vashishtha a guru through his teachings. Since then sage Vashishta often started living there. Vashishta was the first teacher of Prajapita Brahma's Yagya at Pushkar. Sage Vashishtha had performed many yagyas from Ikshvaku and Nimi and with the inspiration of these, Bhagirath was able to bring Ganga to earth.

The childless king Dilip had found a majestic son like Raghu only by the method of Goseva obtained from Vasistha, on whose name the Suryavansh later became famous as Raghuvansh. In the Adikavya Valmiki Ramayana, the famous story of Maharishi Vashistha is available in every Kand. Accordingly, he was the honourable Ritvija of King Dasharatha. Dasaratha performed the Putrayeshti Yagya with the inspiration of these.

The names of all the sons were also done by sage Vashistha. Ram, Bharat, Lakshmana, and Shatrughna had their initial education in their Gurukul itself. After breaking the bow of Ramdwara Shiva, King Dasharatha left for Sakutumb Mithila only after getting his permission. At the end of the story, Rama performed the Ashwapeth Yagya on his advice.

The great message of Rishi Vasishtha

Goswami Tulsidas has presented a beautiful picture full of sentimentality of Maharishi Vashistha, a great ascetic, and wise meditator, in Ayodhyakand of Shri Ramcharitmanas. Legend has it that when Rama went to the forest and Dasharatha died, then Bharat and Shatrughna, who went to the maternal uncle's house on the orders of sage Vashishta, were called to Ayodhya. Bharat first performed the last rites of his father and then a sad heart came to the Rajya Sabha and sat in the midst of everyone.

"भरतु बसिष्ठ निकट बैठारे, नीति धर्ममय बचन उचारे"

According to that time, sage Vashishtha made Bharata seated near him and made him understand the policy and duty. But Bharata was not in a position to hear or understand anything, blaming himself for the grieving. He hugged the Maharishi and started crying. Then Vashishtha also got emotional and wept.

“सुनहु भरत भावी प्रबल कहेउ बिलखि मुनिनाथ,
लाभ हानि जीवनु मरनु जसु अपजसु बिधि हाथ।”

That is while consoling Bharata, Maharishi Vashishta himself cried and said, ‘Hey Bharata! The promise is very strong. Do not forget that in life these six things, profit, and loss, live and die and success and failure, are only in the hands of the Creator. Man has no control over them. As if on the pretext of Bharata, the sage Vashistha had given the eternal formula of life to mankind.

Maha Rishi Vasishtha in Mahabharata

In the Mahabharata, the sutras of Maharishi Vashishta are related in such a way that they are the primordial ancestors of Dhritarashtra and Pandu. Such that in this epic he is the father of “Shakti” and Parashara, the son of “Shakti”. Maharishi Vedavyasa is the son of Parashara, who is not only the author of Mahabharata but also the father of Dhritarashtra, Pandu, and Vidura.

The stories of sage Vashistha are everywhere in the epic. He has been described as one of the 21 Prajapatis and his ashram is in Badripachan. They communicate with Brahma and perform a Yagya in Kurukshetra for King Kuru, the originator of the Kuru dynasty. Bhishma had learned the knowledge of the Vedas from them and when he was in bed, he was also included in the sages standing around Bhishma. He was also one of the seven sages present at the time of Arjuna’s birth.

Yoga Vasistha is unique

Maha Rishi Vasishtha Samhita, Vashishta Kalpa, Vashishta Shiksha, Vashishta Tantra, Vashishta Purana, Vashishta Smriti, Vashishta Shradh Kalpa, etc. are important scriptures written by Vashishta and his progeny, but in all of them the text of Advaita Vedanta, Yogavasistha is unique. In folklore, it is also known by the names of Arsha-Ramayana, Gyanvasishtha, Maharamayana, Vasistha-Gita and Vashistha Ramayana, etc. It contains a compilation of the teachings of Guru Vashistha to Shri Ram in his teen years. At one place the Guru has said that peace of mind is the only true ‘Moksha’ and there are only four doors to this salvation.

मोक्ष द्वारे द्वारपालश्षत्वार: परिकीर्तिता:।
शमो विचार: संतोषश्चतुर्थ: साधुसंगम:॥।”

meaning. Oh, Ram! There are only four gates/gatekeepers of liberation, Shama, Vichar, Santosh, and the company of saints. One should consume these four diligently. Control unnecessary desires, think positively and understand the immateriality of the world, except what is attainable as God’s grace, be satisfied with it and always do Satsang of good, virtuous, intelligent, and virtuous people.

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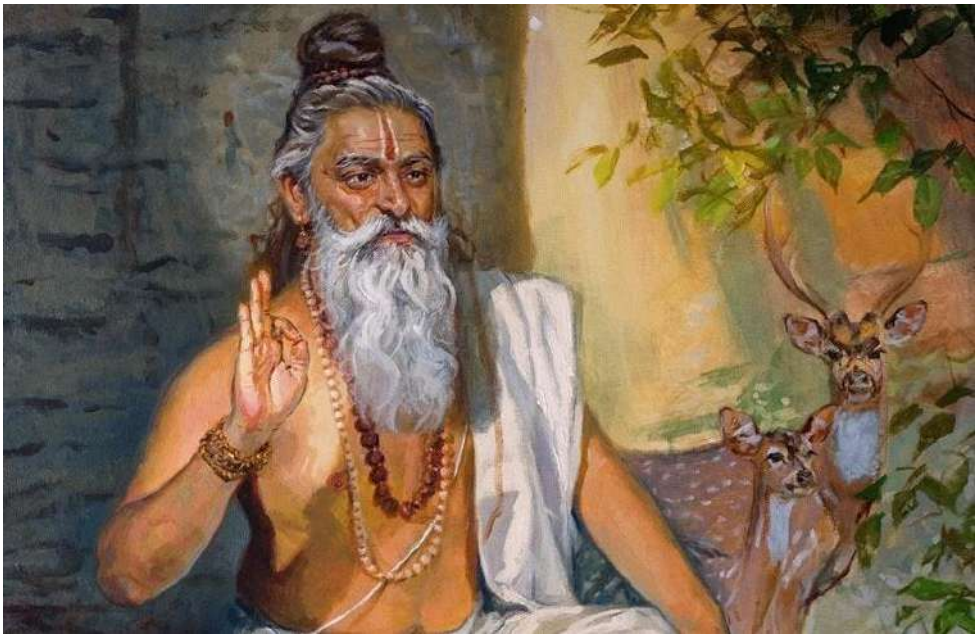
Ref: glorioushinduism.com

Vashishta: The Rishi of Three Lifetimes



Vashishta is one of the most famous rishis of Hinduism. Originally born as a son of Brahma during the creation of the Universe, he was reborn twice in different ways. Each of his births has a different story behind it. Vashishta is also famous in Hindu mythology for his enmity with Vishwamitra and the many encounters that occurred between them.

Family

First Birth:

- Father: Brahma
- Brothers: Marichi, Atri, Pulahu, Pulastya, Angiras, Kratu, Narada, Daksha, Bhrigu
- Wife: Arundhati
- Sons: Chitraketu, Purochis, Viracha, Mitra, Ulbana, Vasubhrdyana, and Dyumana

Second Birth:

- Father: Brahma
- Wife: Aksamala, rebirth of Arundhati

Third Birth:

- Father: Mitra and Varuna
- Mother: Urvashi
- Wife: Arundhati
- Sons: Shakti and 99 others

Birth of Vashishta

This story is in the Shiva Purana, Rudra Samhita, Sati Khanda, Chapter 2

During the creation of the universe, Lord Brahma created various beings to assist him with his creation and to populate the universe. Brahma created ten Manasputras (mind-born sons): Marichi, Atri, Pulahu, Pulastya, Angiras, Kratu, Narada, Daksha, Bhrigu, and Vashishta. Each of these sons was born from a different part of Brahma's body. Vashishta was created from the *prana* (breath) of Lord Brahma. After that, a beautiful lady sprung from Brahma's mind. On seeing her, Vashishta, his 9 brothers, and his father all got up, enamored by the angelic woman. However, at that moment, another man sprung from Brahma's mind. Vashishta and the other Manasputras named the man as Kama, the god of love, and the woman was named Sandhya.

After Brahma had finished his creation, Kama decided to test his powers of love. He shot his arrows of love at Brahma, the Manasputras, and Sandhya. Soon, they started frequently staring at Sandhya. Brahma, Vashishta, and his nine brothers were completely overpowered by lust. Sandhya too started indicating her feelings from them with occasional glances. On seeing his brothers and father attracted to Sandhya, Dharma (another son of Brahma) prayed to Lord Shiva for help. Shiva appeared there and scolded Brahma and his sons for their indecent behavior. Out of embarrassment for their actions, Vashishta and the others began sweating. From their sweat, different Pitrs (ancestors) were born. From Vashishta's sweat, the Kalin class of Pitrs were born. Brahma was enraged at Kama and cursed him, but then blessed him. After this incident, Vashishta and the others went to their respective abodes.

The Story of Vashishta and Sandhya

This story is in the Shiva Purana, Rudra Samhita, Sati Khanda, Chapters 5-7

Meanwhile, Sandhya too came out of her trance and felt severely guilty for her actions. She decided that she would engage in penance to atone for her sins, and then she would kill herself. Sandhya went to the Chandrabhaga Mountain and began austere penance. Soon, Brahma came to know of Sandhya's plan to end her life. Brahma approached Vashishta and said, "My son, Sandhya is currently performing penance at Chandrabhaga. She wishes to atone for her sins after what happened with Kama. Please go and teach her how to properly perform penance."

Vashishta obeyed his father and journeyed to the Chandrabhaga Mountain. He assumed a disguise and respectfully approached Sandhya, who was immersed in penance. Sandhya opened her eyes and addressed the sage, asking for instruction on how to please Shiva. Vashishta taught her the mantra to propitiate Shiva, demonstrated the various rites of penance, and then vanished from the spot. Thus, Sandhya began her penance and it continued for four Yugas. Finally, Shiva appeared before her, saying, "I am very pleased with your penance. You can choose whichever boon you desire."

Sandhya's Boons

Sandhya said, "For my first boon, I desire that no living being is born with lust. This is what happened to me, and I don't want that to happen again. For my second boon, I desire that no woman becomes more famous than me! Let me have the greatest husband, and any other man that looks at me lustfully will become weak"

"From now on, there will be four stages of life: infancy, childhood, youth, and old age. Humans can only become lustful after the childhood stage. They cannot be lustful at birth. As per your second wish, you will have a famous husband who will live for seven Kalpas. I know that you want to kill yourself after obtaining these boons. You must enter the fire at the *yagna* of Medhatithi Rishi. That way, you will become his daughter in your next birth. If you have chosen your husband for your next birth, make sure to remember him before you enter the fire," Shiva said and then vanished. As per Shiva's instructions, Sandhya reached Medhatithi's *yagna* and entered the fire. As she immolated herself, she remembered Vashishta and wished that he become her husband.

Vashishta Marries Arundhati

When Medhatithi's long sacrifice finally concluded, an infant girl emerged from the sacrificial fire. Medhatithi was overjoyed and adopted the girl as his daughter, naming her **Arundhati**, which means "one who does not hinder sacred rites".

The years passed, and Arundhati grew up under her father's care to become a beautiful young woman. One day, Vashishta encountered Arundhati in the forest. He instantly fell in love with her, and she fell for him as well. They expressed their feelings for each other, and they were married in a grand ceremony. Vashishta and Arundhati had seven sons named Chitraketu, Purochis, Viracha, Mitra, Ulbana, Vasubhrdyana, and Dyumana.

Daksha Yagna

Daksha conducted a grand yagna and invited all of the devas, rishis, and other important people in the Universe. Among the guests were Vashishta and Arundhati. However, because of Daksha and Shiva enmity, Shiva and Sati were not invited to the yagna. Sati was enraged and she went to the yagna site, committing suicide in the sacrificial fire. Hearing about this, a furious Shiva created the monster spirits Veerabhadra and Mahakali from his matted hair. Virabhadra and Kali ravaged the yagna and killed many of its guests. However, Vashishta and Arundhati were spared from the wrath of the spirits. Later, after the yagna was destroyed, Shiva appeared and said that Vashishta, Atri, Pulastya, Angiras, Pulahu, Kratu, Bhrigu, and Marichi would be reborn in Chakshusha Manvatara.

Brahmayagna: Vashishta Reborn

This story is in the Brahmanda Purana, Section 3, Chapter 1

At the end of the first Manvantara (Swayambhava Manvantara), Vashishta, Atri, Pulastya, Angiras, Pulahu, Kratu, Bhrigu, and Marichi passed away. They were transported to Janaloka, the heavenly realm of sages. Vashishta and the others remained at Janaloka for many Manvataras. Finally, at the end of the Chakshusha Manvantara, Varuna performed a massive “Brahmayagna”. He invited all of the eminent devas and rishis. During the yagna, Brahma fell in love with some damsels, causing his semen to be discharged. Brahma put it in the sacrificial fire, and one by one, the eight sages were reborn from the fire. Lord Shiva’s words had come true!

Vashishta and Nimi

This story is in the Devi Bhagavata Purana, Book 6, Chapter 14

Vashishta again grew up and became a renowned sage across Bharatvarsha. He married Aksamala, an incarnation of Arundhati. King Nimi, the ruler of Videha, appointed Vashishta as his Guru and royal priest. Nimi was a prosperous king loved by his subjects. One day, Nimi decided to perform a 5000-year long yagna to increase his fame. He invited all of the famous Brahmins and sages. Nimi then approached Vashishta and said, “I am performing a yagna, Guru. Since you are my Guru, please perform this yagna me. It will last five thousand years, and I will please Ambika Devi!” However, Vashishta responded, “Indra is also performing a yagna right now for five hundred years. He has already asked me to perform his yagna. You will have to wait until I finish Indra’s yagna. Wait until then. After I finish, I will come here."King Nimi grew agitated. He had already invited all of the guests, and he made all of the preparations and arrangements. How could he delay the yagna by 500 years! He implored Vashishta to forget about Indra’s yagna and do his yagna instead. However, Vashishta refused and left the palace. He journeyed to Swarga and began Indra’s yagna. Meanwhile, instead of waiting, Nimi decided to start the yagna with Gautama Rishi instead of Vashishta.

Vashishta Loses his Body

After five hundred years, Vashishta completed Indra's yagna and immediately went to Nimi's palace. However, when he entered the palace grounds, he saw the yagna being performed by someone else. Vashishta was enraged by the king's behaviour. He confronted Nimi and cursed, "Even though I am your Guru, you abandoned me and appointed somebody else for your yagna! I curse you that your body will be destroyed today!"

Hearing Vashishta's words, Nimi stated, "You are my Yajamana, and it is your duty as a Brahmin to perform my yagna for me. Yet, you chose somebody else over me. And now you are blaming me for your sins. You are cursing me when I have done nothing wrong. Since you have cursed me for nothing, I curse you that your body will be destroyed!"

Vashishta didn't know what to do. In a couple of hours, he would become bodiless. Only his soul would remain. A desperate Vashishta approached his father Brahma for help. He narrated what had happened between him and King Nimi, and asked for help. Brahma responded, "Go enter the bodies of Mitra and Varuna. Stay there, and soon, you will be reborn." Vashishta bowed down and went to Varunaloka. His body soon left him and his soul entered the bodies of Mitr,a and Varuna.

Vashishta's Third Birth

Once, the heavenly Apsara Urvashi went to Varunaloka with her friends. When Mitra and Varuna saw Urvashi, they immediately fell for her. They requested, "Seeing your beauty and grace, we have fallen in love with you. Please stay here with us." Urvashi agreed to live with them. As Urvashi stayed with Mitra and Varuna, they became excited and their semen dropped in an uncovered jar. Because of this, two children were born.

The first was Agastya, who became a famous ascetic and devoted his life to penance. The second was Vashishta, who was adopted by King Ikshvaku. King Ikshvaku knew that the child was none other than Vashishta, so he raised him with love and care. Vashishta grew up for the third and FINAL time. He once again became very learned and became the family priest of the solar dynasty. He again married Arundhati, who had been reborn as the daughter of Kashyapa Rishi and the sister of Narada and Parvata. They had one hundred sons, the oldest of whom was Shakti Rishi.

Vashishta vs. Vishwamitra

This story is in the Ramayana, Bala Khanda, Chapters 51-56

King Vishwamitra of Kanyakubja once set out into the forest for a hunting expedition. His massive army and his sons came with him. After hours of hunting, the entire group reached the hermitage of Vashishta Rishi. Vashishta cordially welcomed them and said, "Please go for a bath. When you return, I will have food ready for all of you." Vishwamitra and his army went for a quick bath. When they returned, they were shocked to see a grand feast in front of them. They wondered how Vashishta had prepared so much food in such a short time.

After enjoying the lavish feast, Vishwamitra asked Vashishta, “Rishi, where did you get all of this food from?”

“It came from my cow Kamadhenu,” Vashishta replied. “Kamadhenu is capable of granting you anything you want. I asked for a feast and a feast appeared!”

Vishwamitra stayed silent. If that cow was so special, why did it belong to this forest-dwelling sage? It should belong to him, a powerful king. He had his eyes set on the cow. He said, “This cow should belong to me. I will give you a hundred thousand ordinary cows in exchange for Kamadhenu.” Vashishta refused and said he would never part with Kamadhenu. Vishwamitra upped the reward to ten million cows.

The Fight For Kamadhenu

In fury, Vishwamitra ordered his men to capture the cow. Kamadhenu tossed aside the soldiers and fled to Vashishta.

“O Lord, why aren’t you helping me? I am in trouble,” Kamadhenu asked Vashishta.

“Dear Kamadhenu, I can’t do anything against the vast armies of Vishwamitra,” Vashishta said sadly.

“Then I will create warriors to fight his armies using your spiritual powers,” Kamadhenu said. Hundreds of Pahlava warriors sprung forth from Kamadhenu’s body. They rushed at Vishwamitra’s vast army and completely destroyed it. Vishwamitra watched in horror as his army was reduced to nothing. Vishwamitra, trembling with rage, started slaughtering the Pahlava warriors. In her response, Kamadhenu created other warriors. The Kambhojas emerged from her mouth, and Shaka-Yavanas came from her udders. Kiratakas, Haritas, and Mlecchа soldiers came out of her pores. The sons of Vishwamitra fiercely rushed at the army of warriors. Vashishta uttered one syllable and they all turned into ashes. This was the immense Yogic power of Vashishta. Vishwamitra was now utterly defeated, and he dejectedly returned to Kanyakubja.

Vashishta Defeats Vishwamitra Again

Vishwamitra gave the throne to his only remaining son. He then retired to the Himalayas and began intense austerities and penance. At last, Lord Shiva was pleased and appeared in front of Vishwamitra. Eager to take revenge, Vishwamitra asked for the knowledge of all the weapons. Shiva granted the boon and then vanished.

Vishwamitra now set off to Vashishta’s hermitage to avenge his sons. As soon as he reached the hermitage, he set it on flames using his newly acquired weapons. Everybody residing in the hermitage panicked in teror. Vashishta came out and challenged Vishwamitra.

“You evil fool, you dare destroy my spiritual hermitage. I will kill you for this!” Vashishta screamed, invoking his powerful Brahma-baton weapon.

Vishwamitra started throwing weapon after weapon at Vashishta, but they were all absorbed by Vashishta’s Brahma-baton. Finally, Vishwamitra invoked the Brahmastra, the most powerful weapon in the universe. However, even this was consumed by Vashishta’s baton. Realising that his weapons would do nothing against Vashishta’s spiritual power, Vishwamitra decided to commit his life to penance. Determined to become a Brahmarishi, he began austere penance in the south.

Vishwamitra had a long journey to becoming a Brahmarishi, with many obstacles in the way and numerous other encounters with Vashishta and Vashishta’s sons. In the end, Vishwamitra became a Brahmarishi and Vashishta accepted him as a Brahmarishi.

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YouTube Videos

Story of Sage Vasishtha (14 min): https://youtu.be/MAaNd_XPkjc?si=yhATewF6kxJswzXJ

Truth about Mind (7 min): https://youtu.be/R1jL4fvW2uw?si=kw0i8W5bX0wo3JsN

Death of Vashishtha’s children (4 min):
https://youtu.be/58zdVlYnxLw?si=7DSCz1dTVcyGD-EA

Vasishtha's curse to Ashtavasus - Bhishma's birth (7 min):
https://youtu.be/nf-PZZISkzk?si=RIyoa2GPWzqpPd0M

Rishi Vasishtha (3 min): https://youtu.be/tuxubfbFcf8?si=zh-835vY8wL1JR0V

Yoga Vasistha (1 hr 28 min): https://youtu.be/izxiLgaqaIo?si=FlQJ1zzl6dSgNJJh

Yoga Vasistha (1 hr 7 min): https://youtu.be/ERbZx4sryek?si=7zUGzM3Q5DIx2DXb

Story of Sage Vasishtha (24 min):
https://youtu.be/mLK4l7odBCw?si=CMK73yYvcDQmNbOh

Inner light liberates (3 min): https://youtu.be/Sq0hhvL6Nds?si=5nwL9HLIfbwyamlU

After Self Realisation (3 min): https://youtu.be/sbvPMaiGTNo?si=NKveVoWJBrZ1kVF9

Power of Self control (5min): https://youtu.be/MIIG3WIstbA?si=wizrg5VXaMLia9MZ

Qualities of man (5 min): https://youtu.be/udmphQDxJQY?si=sERHKtt7i3gpM5Eh

Mind free from thoughts (3 min):
https://youtu.be/BWa9y2n77NQ?si=J9nr936C1BLzZi8b

Dispassion of Janaka (4 min): https://youtu.be/6uoqDz2Ncns?si=GMexT8zeBLQJxGBr

Homa to Sage Vasishtha (20 min): https://fb.watch/o3tkhGQuJm/?mibextid=Nif5oz
Wonderful life story of an enlightened Sage (20 min):

https://youtu.be/bPeAB3gy1x8?si=i8J0DY8lO2EsxQAb

Lord Rama tells Lakshmana the story of King Nimi and Vasiṣṭha (29 min):

https://fb.watch/o3tyj81z2O/?mibextid=Nif5oz

Arundhati- wife of Sage Vasishtha (4 min):
https://youtu.be/wPCYwAz5j3A?si=8Q-iwFXN2FRbFGu-

Be content (2 min): https://youtu.be/e4hLVzOYoYs?si=1I3TFyUSPVpFqQ6U

Abandon world appearance (2 min):
https://youtu.be/t-GTowNMSk4?si=O-q7vhmp9Ho7XqhR

Essence of Yoga Vasistha (3 min): https://youtu.be/n7CujdRf6pM?si=vIKAeGzdVd0r5ykC

Sage Vasishtha loses his body (11 min):

https://youtu.be/dV-7A_ygWx4?si=r_TK8rDqVQkiJ35b

Vasishtha and Arundhati Cave (11 min):

https://youtu.be/yjUDHLmYWzc?si=ywmtycoYixCvuxy6

Source of Mind (5 min): https://youtu.be/jGVaOqnZyCE?si=2eg3BlVLSI9YuC1R

Installation of statues of Lord Brahma and Sage Vasishtha (4 hrs 20 min):

https://www.youtube.com/live/qPZIJ738J9k?si=H1hNaJ-7Apo0Hu2D

Journey of the Jiva (3 min): https://youtu.be/TCjrXc-tzl0?si=caV1eB6cbVVM_NEO

Overcome sorrow (2 min): https://youtu.be/HsvIps-C_GE?si=Lw6pGUSqgSEIGRsO

Approaches to Reality (2 min):
https://youtu.be/9RuAQOLygVE?si=9Ea0P2VYWzYkRgRu

Rise above attachment and aversion (3 min):
https://youtu.be/5IHeNuFEyXI?si=R-Nby1EFLpWfVQvC

ॐ सह नाऽवतु । सह नौ भुनक्तु । सह वीर्यं करवावहै । तेजस्विनाऽवधीऽतमस्तु मा विद्विषाऽवहै ॥ **(3)**
ॐ शान्तिः शान्तिः शान्तिः ॥ **(3)**

Dr. M. Thirumaleshwar

Saptarshis - Seven famous Seers of ancient India - extolled in Vedas, Puranas…etc
3. Sage Kashyapa

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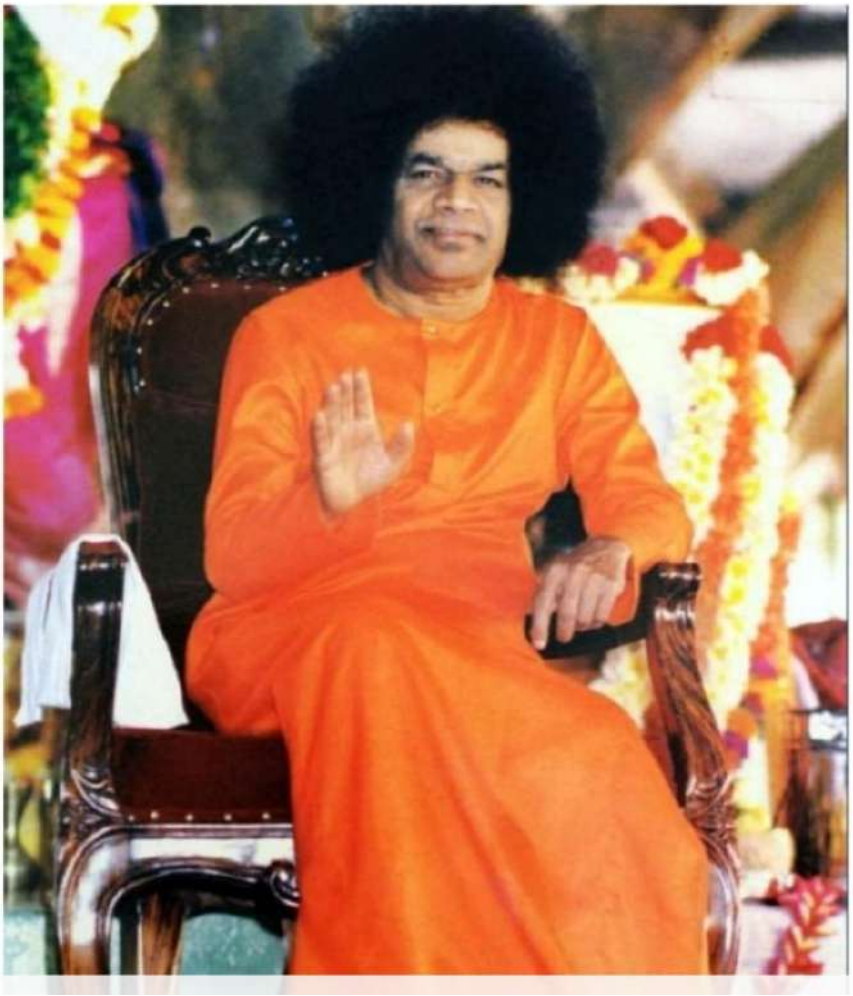
DEDICATION

This work is lovingly dedicated at the lotus feet of:
Bhagavan Sri Sathya Sai Baba



There is only ONE caste -The Caste of Humanity
There is only ONE religion –The Religion of Love
There is only ONE language –The Language of the Heart
There is only ONE God –He is Omnipresent

……Bhagavan Sri Sathya Sai Baba

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PREFACE

This free ebook gives briefly the info about Sage Kashyapa, ond of the most ancient and venerated Saptarshis.

Details about Kashyapa's birth, history, life, legends, wives and children, born as Vasudeva, clan, family tree, literary works …….etc are given.

YouTube videos : links to life story of Kashyapa, Kashyapa's wives, Kashyapa family, Kashmir-land of Kashyapa, Kashyapa Samhita, Facts about Kashyapa, greatness of Kashyapa, Devas and Asuras..…..etc. are given.

Acknowledgements:

Many of my friends and relatives have actively encouraged me in my attempt to compile this free ebook. I sincerely thank them for their support.

My wife Kala has always encouraged and supported me in all my literary works, sacrificing much of her time. I express my deep appreciation to her.

I have drawn heavily from many references like Wikipedia, YouTube and other sites as shown in the text.

Finally, I express my immense gratitude to Sri Sathya Sai Baba for His Grace and blessings, prompting me to initiate, continue and complete this work.

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Ref: Wikipedia

Sage Kashyapa

Kashyapa (Sanskrit: कश्यप, IAST: *Kaśyapa*) is a revered Vedic sage of Hinduism.[1] He is one of the Saptarishis, the seven ancient sages of the *Rigveda*. Kashyapa is the most ancient and venerated rishi, along with the other Saptarishis, listed in the colophon verse in the *Brihadaranyaka Upanishad*.

Devanagari	कश्यप
Affiliation	Maharishis
Personal information	
Parents	Marichi (father) Kalā (mother)
Spouse	Aditi, Diti, Kadru, Danu, Arishta, Surasa, Surabhi, Vinata, Tamra, Krodhavasha, Ira, Yamini, Kastha, Timi, Patangi, Sarama, Vishwa and Muni
Children	Adityas, Rudras, Vasus, Daityas, Maruts, Danavas, Nāgas, Manasa, Iravati, Gandharvas, Aruna, Garuda, Apsaras, etc.

Kashyapa is an ancient name, referring to many different personalities in the ancient Hindu and Buddhist texts.[3][4] The place Kashmir is named after him,[note 1] as well as numerous other Sanskrit texts and Indian scriptures.

Name

Kashyapa means "turtle" in Sanskrit.[9] According to Michael Witzel, it is related to Avestan *kasiiapa*, Sogdian *kyšph*, Kurdish *kûsî*, New Persian *kašaf*, *kaš(a)p* which mean "tortoise", after which Kashaf Rūd or a river in Turkmenistan and Khorasan is named.[10] Other relations include to Tokarian B *kaccāp* ("brainpan"), Tokarian A *kāccap* ("turtle", "tortoise").[11] Frits Staal agrees that Kaśyapa means tortoise but believes that it is a non-Indo-European word.

History

Kashyapa is credited with composing a few hymns in the Rigveda, mainly in Mandala IX. He and his family of students are mainly composers of hymns for Soma Pavamāna ("self-purifying Soma"), which represents a single moment in the Soma sacrifice.[13][14]

He is mentioned in verse 2.2.4 of the *Brihadaranyaka Upanishad*, along with Atri, Vashistha, Vishvamitra, Jamadagni, Bharadwaja and Gotama.[15][16] Kashyapa is also mentioned as the earliest rishi in colophon verse 6.5.3 of *Brihadaranyaka Upanishad*, one of the oldest Upanishadic scriptures of Hinduism.[2]

Kashyapa is mentioned in other Vedas and numerous other Vedic texts. For example, in one of several cosmology-related hymns of Atharvaveda (~1000 BCE), Kashyapa is mentioned in the allegory-filled Book XIX:

" Undisturbed am I, undisturbed is my soul,
undisturbed mine eye, undisturbed mine ear,
undisturbed is mine in-breathing, undisturbed mine out-breathing,
undisturbed my diffusive breath, undisturbed the whole of me.

Thereafter rose Desire in the beginning, Desire the primal seed and germ of Spirit,
O Kama dwelling with the lofty Kama, give growth of riches to the sacrificer, (...)
Prolific, thousand eyed, and undecaying, a horse with seven reins Time bears us onward,
Sages inspired with holy knowledge mount him, his chariot wheels are all the worlds of creatures.

Kala [Time] created yonder heaven, and Kala made these realms of earth,
By Kala, stirred to motion, both what is and what shall be, expand, (...)
Kala created living things and first of all Prajapati,
From Kala self-made *Kasyapa*, from Kala Holy Fire was born.
—*Atharvaveda, Book XIX*, Hymns L51-53"

His name appears in Patanjali's ancient bhasya on verse 1.2.64 of Pāṇini.[19] His name is very common in the Epic and Purana literature.

Buddhist texts

In Buddhist Pali canonical texts such as *Digha Nikaya*, Tevijja Sutta describes a discussion between the Buddha and Vedic scholars of his time. The Buddha names ten rishis, calls them "early sages" and makers of ancient verses that have been collected and chanted in his era, and among those ten rishi is Kassapa (the Pali spelling of Kashyapa in Sanskrit).[21][note 2]

Kashmir

Despite its etymological origins being uncertain, Kashmir got its name from Kashyapa Rishi. According to Christopher Snedden, the name Kashmir could have been a shortened form of "Kashyapa Mira", or the "lake of the sage Kashyapa". Alternatively, it may come from a Kashmiri or Sanskrit term that means "to dry up water". It could also have been derived from the term "Kashyapa Meru", which means the sacred mountains of Kashyapa.[22]

In ancient texts of Greece, linked to the expedition of Alexander, this land has been called "Kasperia",[22] possibly a contraction of "Kasyapamira".[23] The word "Kaspapyros" appears in Greek geographer Hekataois text, and as "Kaspatyros" in Herodotus who states that Skylax the Karyandian began in Kaspatyros to trace the path of Indus river from the mountains to

where it drained in the sea. Kaspatyros may be same as Kaspa-pyrus or Kashyapa-pura (city of Kashyapa) in other texts.[23]

Legends in Hindu Epics and Puranas

Kashyapa is mentioned in numerous Hindu texts such as the *Puranas* and the Hindu Epics. The stories related to Kashyapa in different texts are widely inconsistent, and many are considered allegorical.[20][4] For example, in the *Ramayana*, he is married to the eight daughters of Daksha, while in the *Mahabharata* and *Vishnu Purana* he is described as married to thirteen daughters. Some of the names of the thirteen daughters Kashyapa married in the Hindu text *Vishnu Purana* are different from the list found in *Mahabharata*.[20] Some texts describe Kashyapa as the son of Marichi, ancestor of solar dynasty, a contemporary with Uttamapada the second king of Brahmavarta and who married daughters of Daksha Prajapati the son of Brahma, others mention about him marrying daughters of Daksha Prajapati the last king of Brahmavarta, 15 in male descent from Uttamapada. It may be supposed that there have existed several persons named Kashyapa all of whom are usually confounded.

In some *Puranas*, Kashyapa is said to have drained the Kashmir valley to make it inhabitable. Some interpret this legend to parallel the legend of Buddhist Manjushri draining Nepal and Tibet, wherein the "draining" is an allegory for teaching ideas and doctrines, removing stagnant waters of ignorance and extending learning and civilization into the valley.[24] The Sindh city Multan (now in Pakistan), also called Mulasthana, has been interpreted alternatively as *Kashyapapura* in some stories after Kashyap.[25] Yet another interpretation has been to associate Kashyapa as River Indus in the Sindh region. However, these interpretations and the links of Multan as Kashyapapura to Kashmir have been questioned.

According to the ancient legends, Kashyapa reclaimed that land from a vast lake, his school was based there, and the land was named after him.[27]

Wives and children

The *Puranas* and the Epics of Indian tradition mention Kashyapa and his genealogy numerous times.[28] In the *Vishnu Purana*, Kashyap marries thirteen daughters of Daksha: Aditi, Diti, Kadru, Danu, Arishta, Surasa, Surabhi, Vinata, Tamra, Krodhavasha, Ira, Vishva and Muni,[20][29][30] while in the *Mahabharata*, the names of these 13 wives are Aditi, Diti, Kala, Danayus, Danu, Simhika, Krodha, Pritha, Visva, Vinata, Kapila, Muni and Kadru.[31] There are various interpretations. Scholar Vettam Mani, after analysing the epics and Puranas, concluded that Kashyapa may have married 21 women (13 of which were Daksha's daughters) — Aditi, Diti, Danu, Arishta, Surasha, Khasha, Surabhi, Vinata, Tamra, Krodhavasha, Ira, Kadru, Muni, Puloma, Kalaka, Nata, Danayus, Simhika, Pradha, Visva and Kapila.

Kashyapa, in the *Vishnu Purana* and *Vayu Purana*, is attributed to be the father of the Devas, Danavas, Yakshas, Daityas and all living creatures with various daughters of Daksha. He married Aditi, with whom he fathered the Adityas, and in two inconsistent

versions Vamana, an *avatar* of Vishnu, is the child of Aditi and Kashyapa.[32] In these religious texts, Kashyapa is the brother-in-law of Dharma and Adharma, both of whom are also described as married to other daughters of Daksha.[33]

Kashyapa incarnated as Vasudeva

Kashyapa also incarnated as Vasudeva, the father of Krishna due to a curse that Brahma unleashed upon him. Once, the sage performed a yajna (a Vedic ritual) in his hermitage in order to offer oblations to the Devas for the welfare of the beings in the world. To perform the ritual, Kashyapa required offerings such as milk, ghee etc., for which he sought the help of Varuna. When Varuna manifested before him, Kashyapa requested him for a boon of limitless offerings to perform the yajna successfully. Varuna offered him a holy cow which would provide him with limitless offerings. He then told the sage that the holy cow would be taken back once the yajna was over. The yajna went on for several days, and with the presence of the holy cow, the sage never faced any obstacles.

Realising the miraculous power of the cow, he was overcome with greed and desire to own the cow forever. He did not return the cow to Varuna even after the yajna was over. Varuna appeared in front of Kashyapa and told him that the cow was given to him as a boon, only for the yajna, and now that the yajna was over, it had to be returned as it belonged to heaven. Kashyapa refused to part with the cow and told Varuna that whatever is offered to a Brahmana should never be sought back, and whoever does that would turn out to be a sinner.

Hence, Varuna sought the help of Brahma who appeared before the sage and told him to get rid of his greed which is capable of destroying all his virtues. Nevertheless, Kashyapa remained firm in his resolve, which enraged Brahma who cursed him, saying that he would be born on earth again as a cowherd. Kashyapa repented for his mistake and pleaded Brahma to forgive him. Brahma also realised that he had cursed him in a haste, and told him that he would still be born as a cowherd in the Yadava clan, and Vishnu would be born as his son. This was how Kashyapa was born as Vasudeva and became the father of Krishna.[34]

Attributions

Kashyapa is revered in the Hindu tradition, and numerous legends and texts composed in the medieval era are reverentially attributed to him in various Hindu traditions. Some treatises named after him or attributed to him include:

- *Kashyapasamhita*, also called *Vriddajivakiya Tantra* or *Jivakiya Tantra*, is a classical reference book on Ayurvedic paediatrics, gynaecology and obstetrics.[35] It was revised by Vatsya.[36] The treatise is written as a tutorial between the medical sage Kashyapa and his student named Vriddhajivaka, and mostly related to caring for babies and diseases of children.[37]
- *Kashyapa Jnanakanda*, or Kashyapa's book of wisdom, is a 9th-century text of the Vaishnavism tradition.[38]
- *Kaśyapa dharmasutra*, likely an ancient text, but now believed to be lost. The text's existence is inferred from quotes and citations by medieval Indian scholars.[39]

- *Kaśyapasangīta*, likely another ancient text, but now believed to be lost. A treatise on music, it is quoted by Shaivism and Advaita scholar Abhinavagupta, wherein he cites sage Kasyapa explanation on *viniyoga* of each *rasa* and *bhava*. Another Hindu music scholar named Hrdanyangama mentions Kashyapa's contributions to the theory of *alankara* (musical note decorations).[40][41]
- *Kashyapashilpa*, also called *Amsumad agama*, *Kasyapiya* or *Silpasastra of Kaśyapa*, is a Sanskrit treatise on architecture, iconography and the decorative arts, probably completed in the 11th century.

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Ref: mythoworld.com

Kashyapa - the legendary Sage - one of the Saptarshis

Kashyapa, a rishi mentioned in the colophon verse 6.5.3 and the 2.2.4 verse of "Brihadaranyaka Upanishad", many Sanskrit text and religious books, is one of a Vedic sages in Hinduism. "Brihadaranyaka Upanishad" is one of the oldest texts of Upanishads in ancient Indian culture. Kashyapa derives from the language Sanskrit which means a turtle. It is a very common name in ancient Buddhist and Hindu texts which has been related to different personalities. Rishi Kashyapa's name has appeared in verse 1.2.64 in the ancient Bhashya in Panini's Patanjali. He has been mentioned several times in epics and Purana literature as well. We will see that as we go along with this article.

Kashyapa along with his students framed the second verse of 10.137 and various hymns in the 8th and 9th Mandala of Rigveda. Along with Rigveda, Kashyapa has also been brought up in other Vedas like Atharvaveda where they are speaking about cosmology which studies the origin and evolution of the universe. The mention of Kashyapa in various Puranas and Hindu epics are considered to be allegorical. There has been inconsistency in those stories in various versions available to the experts. However, we will go through some stories that contain a special contribution of Kashyapa.

Let us start with the stories of his birth and who he descends from. Some people believe that he is the son of Marichi making him a descendant of the solar dynasty. Others believe that he was a descendant of Uttamapada who got married to the daughter of Daksha. There have been texts relating Hiranyakashipu to Kashyapa.

Another story takes us back to the time of Ramayana mentioning him marrying eight daughters of Daksha whereas in Mahabharata and Vishnu Purana he is known to have married the thirteen daughters of King Daksha. The list of the daughters is varied as well. Like mentioned earlier, these might just be instances of various personalities having the same name – Kashyapa. Vishnu Purana and Vayu Purana states that Kashyapa is the father to devas, asuras, yakshas and daityas. He married Aditi and became the father to Vamana avatar of supreme Lord Vishnu. Dharma and Adharma are married to the other daughters of Daksha making them brother in law to Kashyapa.

Kashyapa is related to the Kashmir Valley and it is a very interesting story to tell and read. Some have found a parallel of this legend to the legend of Buddhist Manjushri who drained Nepal and Tibet. Kashyapa aimed at making the Kashmir Valley inhabitable by draining it completely. This has been considered as an allegory by some who believe that draining refers to teaching good values, pure ideas and doctrines. This can be achieved when one removes the water of ignorance. It also leads the way to learning, knowledge, development and creating a civilization in the valley.

Multan, the Sindh city also known as Mulasthana has been referred to as Kashyapapura in various stories after Kashyapa. Yet, like other stories, these legends have been questioned as well. It was called Kashyapapura since he reclaimed that lady from a lake and created his school on that land.

Kashyapa has been mentioned in numerous Hindu treaties. Kashyapa Samhita, a book that speaks of Ayurvedic paediatrics, obstetrics and gynaecology. It is said to have been written as a tutorial between Kashyapa and Vriddhajivaka, his student on diseases occurring in children and how to take good care of babies. It was later revised by Vatsya. Kashyapa Jnanakandah is the book of wisdom in Vaishnavism tradition. Kasyapa Sangita and Kasyapa Dharmasutra are believed to be lost. Kasyapa Sangita however reflected on Viniyoga of rasa and bhava. Kasyapasilpa is a Sanskrit text shedding light on architecture, decorative arts, and iconography.

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Ref: astroved.com

Sage Kashyapa

Introduction to Sage Kashyapa

Sage Kashyapa has a significant position in Indian heritage and is one of the Saptarishis, along with the other
sages like Vashishta, Atri, Gautama, Vishwamitra, Bhardwaj, and Jamadagni. The word “kashyapa” means turtle in Sanskrit. His contribution is highly significant in the development of this world. He is a great scholar and has composed several books patronising Ayurveda. He has mastered the field of paediatrics, gynaecology, and obstetrics.
He has a significant position in the evolution of species, where he is called “father of all species”, where all beings, then bifurcated into individual species, carrying a significant character, and specific feature on their own. The valley of Kashmir is named after Sage Kashyapa. Before that, the land was only covered with water. Due to the sacred penance, and his mystical power, he converted the total land into a land of prosperity and divine vibrations.

Life of Sage Kashyapa :

Sage Kashyapa was born to Sage Marichi and Kala. His mother Kala was the daughter of Saint Kardam and the sister of Kapil Deva. He has composed several books Kashyapa Samhita, or Jivakiya Tantra or Braddha Jivakiya Tantra, which are highly renowned in the field of Ayurveda. Saint Kashyap’s hermitage was situated at the top of Meru hill, which is highly sacred. Hindu Pantheon gives a great reverence for Meru hill and is considered highly

mystical. It is believed that his mystical powers are the result of his severe austerities towards Lord Brahma.
It is also believed that Daksha Prajapathi was born to Lord Brahma, and married Aksini, and had 66 daughters. Saint Kashyap married 13 of his daughters, and along with the daughters of Daksha Prajapathi, he also married several other wives.

Clan of Sage Kashyapa:

As regarded as the father of all species, he is the forefather of all Jaities(species). Even before the life of Sage Kashyapa, human beings had all qualities of Devas, Nagas, Yakshas, and Gandharva. It was only Sage Kashyapa, who bifurcated based on their appearance, mental abilities, qualities, and other diversities. He had several wives, and their offsprings are considered to be different species. It is believed that Garuda, the animal mount of Lord Vishnu and Aruna are the sons of Sage Kashyapa from his wife Vinata. The Nagas (serpents) are his sons from his wife Kadru. The Danavas came from his wife Danu. Sage Kashyapa and his wife Aditi, gave birth to Agni, the Adityas. With his wife Diti, he brought the clan of Daityas.

Legends of Sage Kashyapa:

Saint Jamadagni's son was Lord Parshuram, who battled against all Kshatriyas on the earth. Lord Parshuram then conducted a great Ashwamedha Yagya and donated the earth to Saint Kashyap. It was Saint Kashyap, who asked Lord Parshuram to the Mahendra Mountain facing the Southern ocean, as he feared that he would lose all Kshatriyas. Lord Parashuram obeyed him, and he did not stay on earth since then. The earth was then called "kashyapi" since then.

Conclusion:

The legends and his contributions can never be abridged. He has been listed among the powerful sages in Brihadaranyaka Upanishad, one of the ancient texts which lists the sages of India. Not only in Hinduism, but he has also been referred to in Buddhism too, when Lord Buddha referred to powerful saints, he mentioned the name of Sage Kashyapa.

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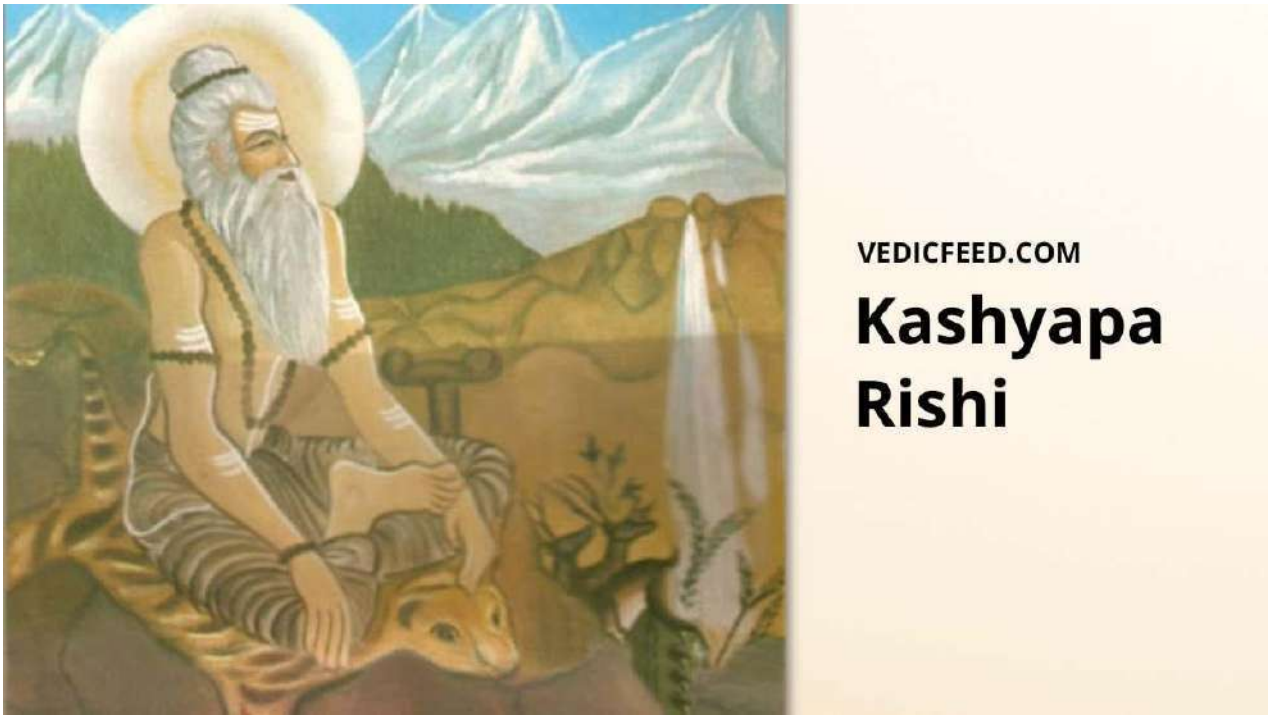
Ref: Vedicfeed.com

Kashyapa Rishi - father of all living beings



Rishi Kashyapa, also known as Kashyap rishi, is an ancient Vedic sage. He is one of the most respected and well-known Hindu sages. That's why he belongs to the group of seven greatest sages called Saptarishi
.Some post-Vedic texts state that some of the Saptarishis are the mind-born sons (Manasputra) of Lord Brahma, the creator of the universe
Besides Rishi Kashyapa, other saptarishis were:
Gautama, Atri, Bharadwaja, Vishvamitra,Vashistha, and Jamadagni.
Sage Kashyapa plays a vital role in many Vedic texts, literature, scripture, and epics. It includes Vedas, Puranas, Mahabharata, Ramayana and Upanishads.
All the living creatures like demigods, asuras, humans, rakshas, birds, reptiles, and animals, are the offspring of Maharishi Kashyap himself. In Vedic astrology,
Sage Kashyapa is a star part of the Ursa Major constellation along with the other six Saptarishis.

Background History

In Sanskrit, the meaning of Kashyap means turtle or tortoise. Some ancient texts mentioned that Rishi Kashyap was the son of Kala and Maharishi Marichi, one of the mind-born sons (Manasaputras) of Lord Brahma. Another mind-born son of Brahma, Daksha Prajapati, married his 13 daughters to Kashyapa Rishi.

Here is the list of Kashyapa's sons from different wives:

- **Aditi:** From her, all the devtas or Devas, also known as Adityas, were born.
- Surya, Indra, Aryaman, Tvashta, Savitr, Dhata, Varuna, Bhaga, Amsa, Mitra, Pushan, and Vamana (Lord Vishnu's fifth avatar).
- **Diti:** She was the mother of daityas or Asuras like Hiranyaksha, Hiranyakashipu and Sinhika (Holika).
- **Danu** was the mother of all 100 Danavas. They were neither evil nor good. Mayasura (architect) is one of the Danavas. He was a great devotee of Lord Shiva.
- **Arishtas** is the mother of Gandharvas. They are the musicians and dancers of heaven (swarga lok).
- **Surasa** is the mother of nagas (snakes).
- **Khasa** is the mother of demigods – a mixture of gods and rakshas. Kubera Dev, the lord of wealth, is half god and half rakshas.
- **Surabhi** is the mother of cattle like cows and buffaloes.
- **Vinata** is the mother of Aruna and Garuda (lord of all birds)
- .**Tarama** is the mother of six daughters from whom donkeys, camels, crows, and owls originated.
- **Krodhavasha** is the mother of 14 thousand asuras.
- **Ila** gave birth to trees, plants, flowers, and herbs.
- **Kadru** gave birth to powerful nagas like Shesha, Vasuki, Takshak, and Nahusha.
- **Muni** is the mother of all Apsaras of heaven.

It is believed that the fifth avatar of Lord Vishnu, Vamana, was born to Kashyapa rishi and Devi Aditi.

Some ancient Puranas mention that the vast valley of Kashmir got its name from the Saptarishi Kashyapa. There was a lake in the valley of Kashmir in the past that the sage (Rishi Kashyapa) had drained. After which, a beautiful valley of Kashmir emerged.

Other texts mention that after Lord Pashuram conquered the entire world, he organized an Ashwamedh Yagya. Then, as a donation, Lord Pashuram gave the entire earth to rishi Kashyapa.

Maharishi Kashyap can be found in many ancient historical works of medieval period scholars of different religions like Hinduism and Buddhism. For example, Brihadaranyaka Upanishad's verse 2.2.4 indicates rishi Kashyap along with other Saptarishi. Other mentions include the Vedas and ancient texts such as Atharvaveda, Book XIX, hymns from 51 to 53.

In Buddhism scripture, Digha Nikaya narrates when Lord Buddha discussed with the ten sages of his time. Among them was Kassapa (In Pali language).

Some texts indicate Rishi Kashyap was the cause that Lord Ganesh had to lose his head and had to have an elephant head instead. It tells how Surya Dev was getting arrogant. So, to destroy his arrogance Lord Shiva killed the Surya with his Trishul (trident). After seeing this incident, great sage Kashyap cursed Mahadev that he had to behead his son.

It is believed that the fifth avatar of Lord Vishnu, Vamana, was born to Kashyapa rishi and Devi Aditi.

Rishi Kashyapa Family Tree

Kashyap gotra is one of the eight gotras in the Hindu Brahmins community. Some of the Nepali cast that belongs to Kashyapa gotra are;

- Adhikari
- Bogati
- Bhatta
- Budhathoki
- Darji
- Ghimire
- Kumal
- Pandey
- Shah Thakuri
- Tiwari and Rayamajhi.

Similarly, the Indian clans related to Kashyapa gotra are;

- Nishad, Batham, Bhar, Dhiman, Dewar, Gariya, Gaur, Godia, Guria, Jhimar, Jhir, and Jhinwar.
- Kahar, Kewat, Kharwar, Khairwar, Machua, Majhi, Majhwar, Prajapati, Rajbhar, Tura, Tamta, Kureha.

Rishi Kashyapa Literary Works

Some of the literary works from medieval periods that are attributed to Kashyapa rishi are:

- Kashyapa Samhita or Vriddha Jivakiya Tantra. It has 200 sections or chapters and dates around the 6th century BCE. It is a discourse that focuses on Ayurveda – an ancient Vedic medicine system. To be specific, this paperwork provides information related to paediatrics, gynaecology, and obstetrics. Besides the Sanskrit language, it is available in the Chinese language too.
- Kashyapa Jnanakandah is a 9th-century book of wisdom that follows Vaishnavism tradition.
- Kasyapa Dharmasutra is the ancient lost treatise about dharma. Its references are in several medieval Indian sages' works.
- Kasyapa Sangita is an ancient lost treatise related to music and songs that follow the Shaivism tradition.
- Kasyapa Silpa is an old text of Kashyap based on architecture, iconography, and artistic decoration. Other names for it are Amsumad Agama and Silpa Shastra of Rishi Kashyapa.
- Maharishi Kashyapa has written several hymns in the Mandala IX of Rigveda.
- Along with his lineage students, sage Kashyap had composed Soma Pavamana's hymns.

Rishi Kashyapa Mantra

"Om Mohan Gotrapramukh Saptrishi Kashyapaye Namah"

It is a mantra for all the descendants of the Mohan or Mohyal clan to worship their gotra head Rishi Kashyapa.

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YouTube Videos

Untold story of Sage Kashyapa (3 min):
https://youtu.be/-ISPhA8-MG4?si=eFxxOXqzZo8rAC6U

Sage Kashyapa (4 min): https://youtu.be/7WQgjj1efC4?si=zald14KOkDXvu5ZG

Kashmir - land of Kashyapa: https://fb.watch/o4wXNi6jyw/?mibextid=Nif5oz

Greatnessof Rishi Kashyapa (6 min): https://youtu.be/dbB_s7i7Ja4?si=nSQX_2ktXm0iEN5n

Devas vs Asuras (1 min): https://youtu.be/e3p8L9X0Dlg?si=IIWXds9r1y4Y27mT

Kashypa samhita (4 min): https://fb.watch/o4x9WhRsfU/?mibextid=Nif5oz

Rishi Kashyapa's Kashmir (4 min): https://youtu.be/Hh890zwxXpU?si=Q_rowy3AHmqH-NaJ

Who is Sage Kashyapa (3 min): https://youtu.be/bMlT1DEoX3g?si=01sXTjH7er6Gld7k

Kashyapa Samhita - Introdn (4 mi):
https://youtu.be/mAJwjtOvRvk?si=Xu0QyEe_MqFo1LGa

Kashyapa Family (10 min): https://youtu.be/YvfFsK2QJyo?si=DOW2bAnhHF_71i4e

Kashyapa's other wives(15 min): https://youtu.be/Vzo2FJr_eRw?si=IeUk5vbt3_C8eM0M

Kashyapa Maharshi life story (35 min):https://youtu.be/lZjuwnaQCqY?si=7C4JD1wriQZSlVfy

Facts about Kashyapa Maharshi (21 min):
https://youtu.be/La2Z4YCgCEc?si=94_fLsiwxyd9PFWo

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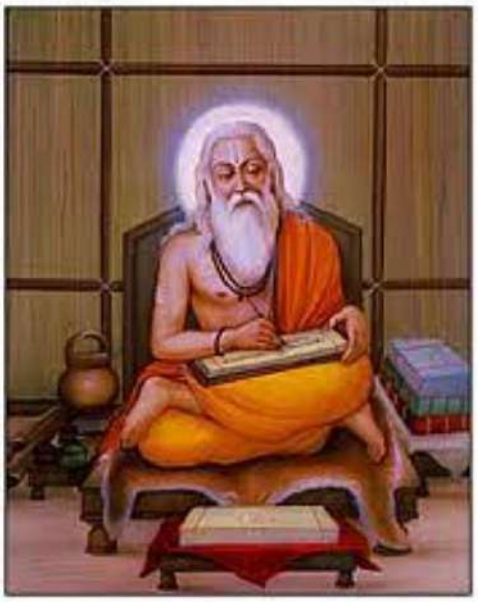
ॐ स॒ह ना॑ ववतु । स॒ह नौ॑ भुनक्तु । स॒ह वी॒र्यं॑ करवावहै । ते॒ज॒स्विना॒वधी॑तमस्तु मा वि॑द्विषा॒वहै॑ ॥ **(3)**
ॐ शान्ति॒: शान्ति॒: शान्ति॑: ॥ **(3)**

Dr. M. Thirumaleshwar

Saptarshis - Seven famous Seers of ancient India - extolled in Vedas, Puranas…etc
4. Sage Jamadagni



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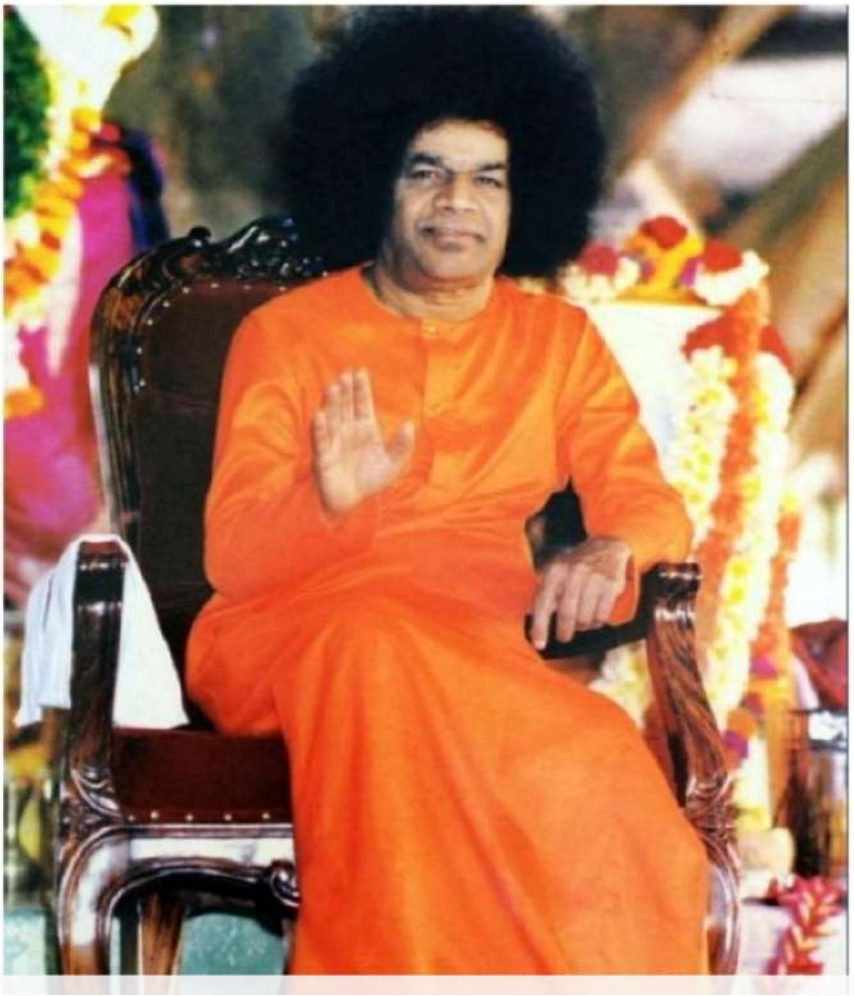
DEDICATION

This work is lovingly dedicated at the lotus feet of:
Bhagavan Sri Sathya Sai Baba



There is only ONE caste -The Caste of Humanity
There is only ONE religion –The Religion of Love
There is only ONE language –The Language of the Heart
There is only ONE God –He is Omnipresent

……Bhagavan Sri Sathya Sai Baba

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PREFACE

This free ebook gives briefly the info about Sage Jamadagni, one of the venerated Saptarshis.

Jamadagni (Sanskrit: जमदग्नि, lit. 'great fire')[1] is a sage in Hindu literature. He is regarded in Hindu tradition to be one of the Saptarishi (Seven Vedic sages) in the 7th, and the current age of Manvantara.

Details about Jamadagni's birth, history, life as householder, death of wife Renuka, boons from Surya, Story of Karthaveeryarjuna, curse of Sun- God, Banasura, curse by Pitru devathas, legend of Malana, Jamadagni temples…..etc are given.

YouTube videos : links to life story of Jamadagni, Avatar of Parashurama, Lord Sri Rama meets Parashurama, Ravana and Kartaviryarjuna, Renuka Mata darshan in Mahur ……..etc. are given.

Acknowledgements:

Many of my friends and relatives have actively encouraged me in my attempt to compile this free ebook. I sincerely thank them for their support.

My wife Kala has always encouraged and supported me in all my literary works, sacrificing much of her time. I express my deep appreciation to her.

I have drawn heavily from many references like Wikipedia, YouTube and other sites as shown in the text.

Finally, I express my immense gratitude to Sri Sathya Sai Baba for His Grace and blessings, prompting me to initiate, continue and complete this work.

Dr. M. Thirumaleshwar,
November 5, 2023
Email: tmuliya@rediffmail.com

Ref: Wikipedia

Jamadagni (Sanskrit: जमदग्नि, lit. 'great fire')[1] is a sage in Hindu literature. He is regarded in Hindu tradition to be one of the Saptarishi (Seven Vedic sages) in the 7th, and the current age of Manvantara.

Affiliation	Saptarishi
Weapon	Sharanga
Texts	Mahabharata, Puranas
Personal information	
Parents	Richika (father), Satyavati (mother)
Spouse	Renuka
Children	Ṛumaṇvān, Suhotra, Vasu, Viśvāvasu, and Parashurama

He is a descendant of the sage Bhrigu, one of the Prajapatis created by Brahma, the creator deity. Jamadagni has five children with his wife, Renuka, the youngest of whom is Parashurama, an avatar of Vishnu.

Birth

According to the Bhagavata Purana, the sage Richika was asked by King Gadhi to bring a thousand white horses with black ears to marry Satyavati. Richika, with the help of Varuna, brought those horses and the king allowed Richika to marry Satyavati.

After their wedding, Satyavati, and her mother, demanded from Richika the blessings for having a son. Accordingly, the sage prepared two portions of milk boiled rice for each, one with the Brahma mantra (for Satyavati) and other with the Kṣātra mantra (for his mother-in-law). Giving the respective portions, he went to perform his ablutions. Meanwhile, Satyavati's mother asked her daughter to swap their portions. Her daughter obeyed. When Richika learned of this exchange, he said that the child born of his mother-in-law would be a great Brahmana, but that his son would become an aggressive warrior, who would bring a bloodbath to this world. Satyavati prayed to amend this outcome, so that her son would be born as the great Brahmana, but that her grandson would become the aggressive warrior. This resulted in Jamadagni being born as a sage (out of Satyavati's womb) and eventually, Parashurama being born as Jamadagni's son, a warrior with a fearful reputation.

Thus, Jamadagni was born to Richika and Satyavati.[3] Meanwhile, around the same time as Jamadagni's birth, Gadhi's wife (Satyavati's mother, whose name is not mentioned) gave birth to a son with Kshatriya traits, named Kaushika. He later becomes the renowned Vishvamitra, who was a Kshatriya by birth, but later ascended to the status of a Brahmarishi.

Householder

Growing up, Jamadagni studied hard and achieved erudition in his studies of the Vedas. He is said to have acquired knowledge regarding the science of weapons without any formal instruction, with the guidance of his father. The *Aushanasa Dhanurveda,* now lost, is about a conversation between Jamadagni and Ushanas on the exercises of warfare.

After achieving the status of a rishi, Jamadagni visited a number of holy sites, and finally reached the palace of King Prasenajit of the Solar dynasty. He fell in love with his daughter, Princess Renuka, upon seeing her, and asked the king for her hand in marriage. Subsequently, the two were married, and had five sons: Ṛumaṇvān, Suhotra, Vasu, Viśvāvasu, and Rama, later known as Parshurama.[3][5][6] The couple started to engage in tapasya along the banks of the river Narmada.

He receives Sharanga, the celestial bow of Vishnu, from his father, Richika.

Death of Renuka

According to the Brahmanda Purana, Renuka once went to the banks of the river Narmada to fetch some water. There, she observed the king of the Salva kingdom playing with his queen in the water. She stood there, mesmerised by the beauty of the sight. By the time she reached the hermitage of her husband with the water, she was quite late. The weary Jamadagni was furious when he heard the reason for her delay, and called forth each of his sons, one after the other, to kill her. Each of them refused to kill their own mother. Parashurama, however, came forth, and beheaded his mother with a single arrow. The rishi exiled his four older sons to the forests due to their disobedience. Pleased by Parashurama's devotion to him, he granted his son any boon of his choice. Parashurama wished for his mother to be restored to life, and this was granted.[7]

Dharma's test

In the Ashvamedha Parva of the Mahabharata, Dharma took the form of Anger, and manifested at the ashrama of Jamadagni. He observed that the rishi had just milked his cow, Kamadhenu, and kept her milk in a pot. As Anger, Dharma crept into the pot. Despite drinking it, Jamadagni remained calm. Noticing this, Dharma appeared as a Brahmin before the rishi, and blessed him with the boon that he would always be righteous in the future.[8]

Boons from Surya

According to the Mahabharata, Jamadagni once became annoyed with the sun god, Surya, for causing too much heat. The warrior-sage shot several arrows into the sky, terrifying Surya. Surya then appeared before the rishi as a Brahmin, and gave him two inventions that would help mankind deal with his heat - sandals and an umbrella.

Death

Jamadagni was once visited by the Haihaya king Kartavirya Arjuna and his retinue (who was said to have thousand arms/hands), to whom he served a feast offered by the divine cow, Kamadhenu. The king sent his minister called Chandragupta, who offered ten million cows, or even half the kingdom, to purchase this cow of plenty, but Jamadagni refused to part with her. Not willing to concede, Chandragupta and his men seized the cow by force and took her away with them. The helpless rishi, who loved the cow, pursued Chandragupta's party as they traversed the forest, unwilling to allow them to steal her. Infuriated by his defiance, the minister struck down Jamadagni, and took Kamadhenu to the king's capital city of Māhiṣmatī.

After a long wait, Renuka started to search for her husband, finding him almost dead, surrounded by a pool of his own blood. Renuka fainted at the sight, and when she returned to consciousness, started wailing. When Parashurama and his disciple, Akṛtavraṇa, found her, she turned to him, and beat her breast twenty-one times. Parashurama resolved that he would travel the world twenty-one times, and annihilate all the Kshatriya kings he could find.[10][11] When Jamadagni was to be cremated, the sage Shukra arrived on the scene, and restored the rishi's life with the *Mṛtasañjīvanī* mantra.

Parashurama and Akṛtavraṇa travelled to Māhiṣmatī, intending to bring Kamadhenu back home. At the gates of the city, they met Kartavirya Arjuna and his forces in battle, and slew them. They returned the divine cow to Jamadagni. The rishi instructed his son to perform a penance at Mahendragiri in order to cleanse himself of his sins. While Parashurama had left for this penance, Shurasena, a son of Kartavirya Arjuna, and his men, exacted their vengeance by beheading Jamadagni at his hermitage, and taking his head with them so that he could not be resurrected again. Parashurama and Jamadagni's disciples cremated the rishi, and his wife Renuka performed sati. Thence, Parashurama, inheriting his fallen father's Sharanga, started his twenty-one expeditions to obliterate the kings of the Kshatriya race.[12]

Buddhism

In the Buddhist Vinaya Pitaka section of the *Mahavagga* (I.245)[13] the Buddha pays respect to Jamadagni by declaring that the Vedas (Shruti's) in their true form were revealed to the original Vedic rishis, including Jamadagni.

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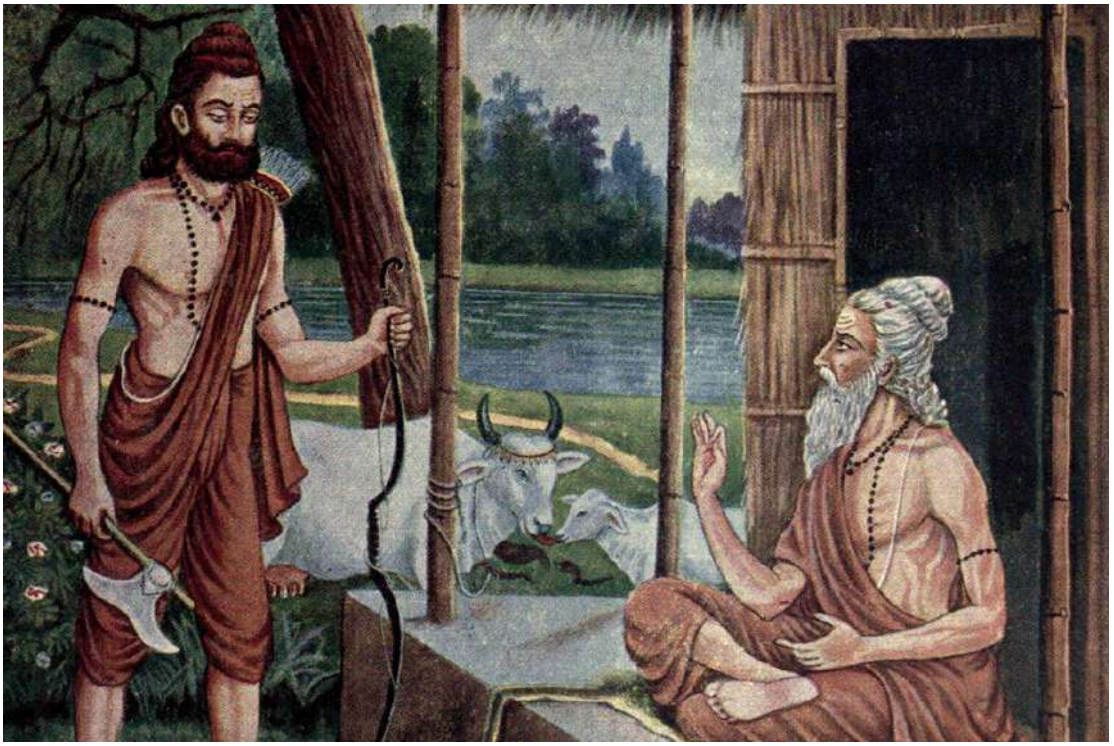
Ref: mythoworld.com

Sage Jamadagni - Father of Parashurama



Jamadagni is the seventh Saptarishi in the current Manvantara (duration of a Manu). He is the father of Parashurama, the sixth incarnation of Lord Vishnu. He is considered to be the descendent of Bhrigu rishi and one of the Prajapatis created by the god of creation, Brahma. Jamadagni is the husband of Renuka who is the daughter of King Prasenjit of Suryavansha or solar dynasty. Renuka gave birth to Vasu, Viswa Vasu, Brihudyanu, Brutwakanwa and Parshurama. Parshurama, the great warrior is the youngest amongst them all. Scriptures and weaponry is something that Jamadagni was very well versed with even though he did not have formal training in either.

The story of Jamadagni and his uncle Vishvamitra is rather an interesting one. After the marriage of Richika and Satyavati, Satyavati and her mother requested Richika to give them the blessing of bearing a son. In some stories, the offering of milk boiled rice is known as an offering simply. This preparation was blessed with Brahma's mantra and Kshatri's mantra respectively. He gave the one with Brahma's mantra to Satyavati and Kshatri's mantra to her mother. Satyavati's mother asked her daughter to exchange the meals with her and when Richika got acquainted with this incident.

He told his mother in law that her son would become a great brahmana but his son would become a terrible warrior. Satyavati prayed and begged for her son to become a calm and composed rishi and her grandson to become an angry and furious warrior. Hence Jamadgni was a calm sage born to Satyavati and Parshurama was a warrior full of rage. Satyavati's mother gave birth to Vishwamitra, a Kshatriya who turned into a Brahmana. Jamadagni

means a person who consumes fire. He studied meticulously and achieved thorough knowledge of Vedas. He learned the science behind weaponry without anyone's guidance or training, only his father Richika guided him occasionally.

Renuka was very devoted to her husband Jamadagni. Her devotion was so strong and pure that she filled water day in and day out in an unbaked clay pot. The water stayed in the pot because of her devotion and love towards her husband. One day, when she thought about a mythical creature she saw on the river, her devotion towards her husband was broken. Jamadagni saw all of these occurring through his divine yogic powers and ordered his sons to go kill her right away. The four elder brothers refused and due to this Jamadagni turned them into stones.

Parshurama however went and did what he had been ordered to do. He beheaded the fisherman, his wife and Renuka, his own mother. Jamadagni was very pleased with this deed of his and offered Parshurama two boons. Parshurama asked for his mother to be restored back to life and his brothers to be turned back to flesh from their stone state right now. Jamadagni granted the boons and his brothers were turned back into their human forms with no memory of experiencing death.

Jamadagni's death comes in a shocking episode. King Haihaya wished to own the desire fulfilling cow, Kamdhenu who was possessed by Jamadagni. Jamadagni refused wealth and all the other demands of the king and refused to give away the cow. The king forcefully took the cow and challenged the rishi to take it back. The rishi did not want to indulge in war and hence he let him go. Parshurama got furious when he came to know of this incident and declared war on the king. He killed the king and took Kamdhenu back. A few years later, three sons of king Haihaya came to kill Jamadagni which they thought was the appropriate answer to what Parshuram had done. A furious Parashurama killed all the three brothers and declared war against all the Kshatriyas born on the face of the earth for years and years to come.

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Ref: vipasana-vidushika.blogspot.com

Sage Jamadagni, Renuka and Parashurama

Family

His mother was Satyavati (daughter of King Gadhi) and father was Sage Richika.
His wife was Renuka, daughter of King Renu (or Prasenajit) of the Suryavamsha dynasty.
His five sons were Rumanwat, Sushena, Vasu, Vishvavasu, and Parasurama.
He belonged to the lineage of Sage Bhrigu.

BACKGROUND TO THE BIRTH OF JAMADAGNI AND PARASURAMA

When sage Ruchika, son of Chayavana, approached King Gadhi for the hand in marriage of Satyavathi, the king put a condition that he would give his daughter in marriage if the sage

gives him a thousand White horses with dark ears. One could say this was in account for two possible reasons, either the king did not want to give his daughter to an ascetic or else the King wanted to test the powers of the sage and whether he will be able to take care of his daughter after marriage or not. In any case, Sage Ruchika prayed to Varuna, who obliged the sage readily and thus the marriage took place.

When Satyavati was pregnant, her husband, Sage Richika prepared a divine porridge/pudding for her to beget a child, at which she requested him to prepare one for her mother too as King Gadhi was devoid of a son. The one prepared for Satyavathy was filled with satwa guna to get an ideal child with Brahmanic quality and one prepared for her mother was full of Rajo guna to beget a warrior child. The women were to take a bath, hug the Fig tree, and consume the porridge.

The mother assumed that the porridge prepared by Richika for Satyavathy would be far superior, so in secrecy she switched the porridge. Unassuming Satyavathy had the wrong porridge. Richika realised the mix up because of his sixth sense and told Satyavathy about it, who pleaded with her husband to reverse the effect. Richika said he was helpless and all he could do was to postpone its effect so that it skips a generation. Thus, Jamadagni with all Brahmanic quality was born to Richika, and with Rama (known to us as Parasurama) as a grandson was born with the Kshatriya quality. And Satyavati was born Vishwamitra a Kshtriya with Brahmanic quality and who ended as a Maharishi. The story is related in an earlier article I have written on Vishwamitra.

Jamadagni approached King Prasanjit to seek his daughter Renuka's hand in marriage. More than anything, fearing the temper of the sage, Prasanjit handed his daughter's hand in marriage. Jamadagni retired to the forest with his newly wedded wife who willingly led the life of an ascetic's wife. She bore him five sons.

CURSE TO SURYA

While on a walk with his wife Renuka on the banks of Narmada, Jamadagni had an overpowering desire to make love to his wife. Since the place was inhibited he was not reluctant to act out his feelings. Surya Deva, who witnessed this, came disguised as a Brahmana and advised the sage that what he was doing was not Dharma, and he was not being a good example. But as interrupting the natural activities like eating, making love etc, are also considered Adharma, the sage was also equally infuriated and as much as being embarrassed too. Renuka was all the more embarrassed and very shy as she was naked; thus the mood was spoiled. He cursed Surya to be afflicted by Rahu and will be considered malefic and Suryadeva in turn cursed the sage to meet humiliation and death at the hands of a king. Lord Brahma came and intervened and pacified both of them such that the splendour of Surya was unaffected.

BEHEADING OF RENUKA AND HER RESTORATION

Their family life was going on quite smoothly for Jamadagni and Renuka. She bore him 5 sons. But this peace was soon to be interrupted. Renuka was in the habit of going to the river for a pot of water for the purpose of pooja at the hermitage. On one occasion she seemingly was attracted to a Gandharva whom she saw by the river, the desire for this

Gandharva that aroused for an instant tainted her pure soul. Another version says that she saw the Gandharva Chitraradha, the prince of Mrittikávatí, sporting with his many wives, and she couldn't circumvent the scene she saw, which probably aroused her sexual longings. It is said that she used to fetch water from the river in a pot made of unbaked clay every day that was held together because of her devotion; but on this particular day the pot that she was carrying dissolved into the river. Jamadagni couldn't forgive her in spite of the fact she didn't do anything wrong. Her mental balance was certainly affected, so she was feeling quite guilty and was ready to accept any curse that her action incurred. Probably as any insanely jealous husband, he asked his sons to behead the mother in his anger. Four of them refused to comply except Rama the fifth son, who was asked to behead his brothers too, as they were disobedient.

Rama beheaded his mother and his brothers. In one version Sage Jamadagni turned his son to stones, in yet another version he cursed them to become idiots. Anyways Jamadagni, extremely pleased with Rama, blessed him with many boons. Rama instantaneously asked for his mother and his brothers to be brought back to normalcy. Jamadagni agreed and restored them back to their living state with them having no memory of what happened.

KARTAVIRYARJUNA

Once Mahavishnu's Sudarshana Chakra was overcome with extreme pride of its own powers. Lord Vishnu cursed it to be born in the human form, with weak hands. The Chakra immediately regretted its own action, but the Lord assured him that they will get back together soon enough. So it has been said that Sudarshana Chakra was born as Kartaviryarjuna, a great devotee of Sri Dattatreya, born with very small and weak arms. He belonged to the Haihaya kingdom with Mahishmati as the capital (modern day Maheshwar near Narmada River). Through his penance he pleased Lord Dattatrya and was granted a flying golden chariot that could travel anywhere, wherever he wished. He was also blessed with a thousand arms.

Kartaviryarjuna, having received many boons from Lord Dattatreya, became a very mighty but haughty emperor. He even defeated Ravana once and Ravana's grandfather Pulastya had to beg Kartaviryarjuna for his freedom. He also received a boon that his death will be caused by someone worthy of his righteousness. To fulfil his part of the bargain with Sudarshana, Lord Vishnu took birth as Parasurama.

Drunk with the ego of his newfound powers, he became tyrannical and began tormenting every one. Once when Jamadagni was alone in the hermitage with wife, Kartaviryarjuna paid a visit and demanded he and his army be fed. With the help of Surabhi the Kamadhenu, the sage was able to fulfil the demands without much problem. Kartaviryarjuna demanded the cow be his and forcefully tried to take the cow away. Surabhi created a counter army and in the fight that ensued, the king's army was defeated. The king lost his patience and killed the sage and started searching for Surabhi, but she was to be seen nowhere. It is said that she vanished and went back to heaven. Renuka wanted to accompany Sage Jamadagni on the funeral pyre (in the version where Jamadagni is killed). Sage Bhrigu (grandfather of Jamadagni) stopped her and brought her back to life along with the Sage Jamadagni.

Another version tells us that Surabhi was taken to Kartaviryarjuna's palace by force. When Rama returned, his father told him about the incident and filled with wrath and taking up his

splendid bow went down to Kárttavírya's palace and killed him by cutting off his thousand arms.

But later sons of Kartaviryarjuna, to avenge the death of their father, attacked the hermitage when Rama was away, and slew the pious and unresisting sage, who repeatedly called on his valiant son. (According to Shiva Purana Jamadagni was restored to life by Lord Shiva, as he was among a Saptarishi and his devout worshipper). The sons of Kartaviryarjuna had decapitated his body and taken his head with them. When Parashuram returned home, he found his mother next to the lifeless and headless body of his father, crying hysterically as she beat her chest twenty-one times according to one version. Another version tells us that she called out to Rama twenty-one times to protect his father.
Mad with rage he charged into the palace of Kartaviryarjuna and killed all his sons and returned with the head of his father to conduct the last rites. Rama vowed to take revenge and vowed that he would wipe out 21 generations of Kshatriyas, the number of times his mother beat her chest. He went on a killing spree, like a mad man.

> "He wiped out with a vengeance 21 generations of the Royal clan from the face of the earth. Later He gave away the earth in a Yagjna and retired to a land, which He reclaimed, from the Sea."

CURSED BY PRITRU DEVATHAS

There is this tradition of offering prayers and conducting poojas for the appeasement of the Pitrus or ancestors, which Jamadagni was performing. They were said to come in their divine forms and partake in the offerings offered to them. Being the lineage of Bhrigu the gods wanted to test whether Jamadagni was as hot tempered as his ancestors. So the Devata came in the disguise of a helper and "accidently" spilled the pure cow's milk that was kept aside as an offering. Jamadagni was cool about it and let it go. The rituals continued without the milk, which supposedly was an important item for the ritual. His ancestors appeared before him and told him that they were dissatisfied with rituals and thus he would have to bear the consequences for that. They were cursed to be born as a Na-Kula, without ancestors, as a mongoose. Jamadagni takes on the curse and after his time he is born as a mongoose and attains moksha from that birth at the end of the Aswamedha Yaga performed by Yudhishtira.

RENUKA DEVI

Renuka Devi was the daughter of King Renu (or Prasenajit) of the Suryavamsha dynasty. King Prasanjit held a Purusha medha yagna. Devi appeared before him from the fire very pleased with the sacrifice and granted him a boon. He asks Devi to become his wife. Devi explains to him that she can only be wife to her Lord Shiva and so he asks her to come as his daughter. She complies and she is born out of sacrificial fire. He named her Renuka devi and the king and the queen brought her up with a lot of love and care. She grows to be a beautiful woman. When it was time for her marriage, the king and queen could not find anyone worthy of her. The King approached his guru Agastya who suggested that he give

his daughter's hand in marriage to Sage Jamadagni. According to Shakta lore and other puranas Renuka Devi is considered to be an incarnation of Chinnamastika devi form of Goddess Parvati . Her husband Jamadhagni was none other than Lord Shiva himself.

FOLKLORES

According to some folklore, after the birth of his 5 sons, Jamadagni lost all interest in life as a householder and became an ascetic, much to the disappointment of Renuka devi who was still young and had no other way to fulfil her sexual desires. And as the story unfolds, her action enrages Jamafagni who asks his sons to chop off her head. According to the folklore here Renuka devi blasts at him saying that it was he who committed the crime by denying her the needs and desires as it was her right as his wife. She challenges him to chop off the head at the Kali temple in front of the Devi. As the story goes Jamadagni sends Parasurama who tells her about the fate of his brothers. Lest he befall the same fate, Renuka Devi takes Parashuram's axe and cuts off her own head to save Parasurama from committing a sin of killing his mother.
Renuka devi after she is brought back to life reveals her true identity to Jamadagni, that she is none other than Parvati Devi herself. And Renuka devi as Chinnamasta curses Jamadagni that he will be beheaded and that will be a sacrifice to ordain for the sin committed to her.
Thus, Renuka devi is worshipped as Goddess Chinnamasta (without head) and is said to be an incarnation of the Goddess Ekavira. Goddess Ekavira is also the power present in the axe of Parasurama. Her idol is shown as holding her own head with three streams of blood flowing that represents the three nadis: ida, pingala, and sushumna.

Popular Temples

Chintapurni in Himachal Pradesh, Ekaveera Shaktipeeth Heure, Mahur. Nanded district, Maharashtra

LEGEND OF MALANA

The reason I bring in here of a village named Malana is because this village is connected to the legend of Jamadagni and his wife Renuka who are revered gods for the community here. This village is located in Himachal Pradesh somewhere near the Kullu valley. The community here is an isolated culture who do not acknowledge intruders into their community. They are controlled by the legend of Jamlu Rishi that binds them together. The people speak a very rare dialect which is not known or understood by any one called Kanashi/Raksh, probably a mix of Sanskrit and Tibetan dialects.
According to the myth, Jamadagni meditated on Lord Shiva and asked for an isolated serene place for himself, who guided him to Malana. He started on the journey with his wife, and with two of his brothers following him. He didn't want them to tag along so he created a mist to misguide them and one ended up in Lahoul and the other in the Banjar Valley. Malana was at the time in the hands of Banasura. The clash between them ended in a peace treaty

wherein administration and justice were to be handled separately with administration handled by Banasura, justice under Jamadagni.

Even today during the festivals, the first sacrifice is to be made to Banasura. Their ecological heritage is well-protected. During the two major festivals Badoh Mela and Fagdi Mela the claimed relics of the sage are brought out for display. There is also a shrine for Renuka Devi, his wife, which is located in the lower Malana.
Jamadagni is believed to be from a village called Baginda a little away from Buntar. There is also a shrine for Jamadagni in Tosh village near Pulga and in a village Thaan near Barkot Uttaranchal.

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Ref: discover.hubpages.com

Sage Jamadagni

Life and all that

Father: Sage Ruchika

Mother: Satyavati

Sons: Rushunvantha, Sushena, Vasu, Viswavasu and

Rama or Parashurama(Rama with an axe)

Meaning of the name: One who consumes fire (Fire here represents temper)

Lineage:

Bhrigu-Chyavana-Ruchika-Jamadagni

Sage Jamadagni is known as one of the Saptarishis of the present Manvantaras and was a Prajapati, creator, and maintainer of all life and creation on earth bestowed by Brahma. He can well be called as the most ill-tempered Sage, the story of which is related to his birth which is given below. He was the owner of Kamadhenu(a divine cow that fulfils wishes).

Birth Story

Sage Jamadagni was born to Sage Ruchika and Satyavati, who was the daughter of King Gadhi, a Kshatriya(warrior clan). King Gadhi did not have any son and desired a son who can be heir to his throne. For this, he took the help of Sage Ruchika. Ruchika prepared two bowls of rice pudding, one each for Satyavati and her mother. Satyavati explained to her mother that one of the bowls was filled with Brahmanic energy(Sage-like) and the other was filled with Kshatriya energy(King-like). These bowls were to be eaten respectively by both of them after taking bath and hugging a fig tree and ashwattha tree respectively. Seeing the opportunity, Satyavati's mother felt Sage Ruchika must have prepared a better bowl for his wife. Out of jealousy, she ate the bowl which was meant for Satyavati and Satyawati consumed the other one. That is the reason Jamadagni was born with the traits and features of a Kshatriya or warrior clan which explains his hot temper and uncharacteristic nature for a sage.
It is also worth a mention, that the mother gave birth to a son with Brahmanic powers who was very wise as a sage. He became known as Sage Vishwamitra.

Renuka and Jamadagni

Jamadagni was married to Renuka, the daughter of king Renu. King Renu was advised to do so by Sage Agastya. he was told that Jamadagni was a wise and learned sage and the son of Sage Ruchika. Renuka was a devoted wife and had immense love for her husband. Her love was so pure that she could make a pot from unbaked clay on the banks of the river to take water, for her husband to perform oblation. At one such time, when she went to fetch water from the river, she saw a king and his lovers involved in amorous activities. For a moment she was distracted and wondered why her husband was not like this. She was immediately repentant, however, in that moment of distraction she lost her purity and was no longer able to take the pot out of her will. Then she returned to the hermitage without water. Seeing her return without water, Sage Jamadagni immediately realised what Renuka had felt and he was furious by the conflicted thoughts of his wife. Seeing her husband so furious, Renuka left the hermitage to repent for her sin. When sons of Jamadagni came to the ashram they saw their father furious. Jamadagni ordered them to kill their mother. On refusal, Jamadagni was more furious and he who was capable of turning anyone into ashes killed them with his gaze. When his fifth son Parshurama came to the ashram, he ordered Parshurama the same. Parshurama, an idealistic and obedient son, who was aware of the consequences, immediately followed his father's orders and killed his own mother. When Jamadagni came to know about this, he was pleased and his anger subsided. He blessed his son any boon of his choice. Parshurama requested that his father resurrect his mother and brothers which Jamadagni complied to and Renuka was again reborn.

Story of Kartaviryarjuna

Once when king Kartavyarjuna of the Haihaya clan, a mighty and powerful king was travelling through the forest with his entourage, he came across the ashram of Sage

Jamadagni. Sage Jamadagni invited him and his army of men and treated him lavishly and with all due respect. Jamadagni had a holy cow who was Kamadhenu, whose name was Surbhi. A Kamadhenu was a type of cow that was used to fulfil wishes at the request of its owner. After seeing the divine power of Kamadhenu, Kartavyarjuna was tempted and he asked Sage Jamadagni for Surbhi which the sage denied. However, Kartavyarjuna was adamant and he forcefully tried to take the cow. On this Jamadagni created and summoned an army of men from Surbhi to defend himself from the king's battalion. the king's army was defeated several times before finally, Kartavyarjuna killed Sage Jamadagni. On the death of her dear master, Surbhi lost her grace and was also forcefully taken away by Kartavyarjuna. When Lord Parshurama, the son of Sage Jamadagni came to know about the demise of his father, he was enraged. He went and killed King Kartavyarjuna and brought back the Kamadhenu. As the legends go, it is even said that Sage Jamadagni was brought back to life by Sage Bhrigu but was killed again by Kartavyarjuna's sons. Also, it is said, Parshurama was so engaged that he travelled the earth several times and annihilated the warrior race for their 21 generations before finally calming down and repenting his actions.

Curse of the Sun God

Jamadagni married Renuka and was leading a happy life. He was a great sage and also a very learned person and had acquired, like most great sages, enormous power from his penance. He once went to the banks of River Narmada with his wife. The area was uninhabited and Jamadagni felt a desire to be intimate with his wife there. When they were involved in sexual acts, Sun God(who is also known as Karma Sakshi- witnesser of the Karmas) came there in the human form of a Brahmin and told him that what he was doing was not right and against the principles of Dharma(a learned sage should set an example for others). being naked in the presence of another man, Renuka was ashamed and felt shy but Sage Jamadagni was enraged and said that what the brahmin did was also against Dharma(interrupting someone in natural acts such as sleeping, eating, sexual activity) and cursed him to be afflicted by the Rahu(which is said to be the origin of eclipses). The Sun God in return cursed the sage to meet humiliation and death at the hands of the King(As per the story mentioned above). The Sages in those days were immune to the powers of a warrior(Kshatriya) because of their tapas (divine powers which comes from long-term mediation). Later Lord Brahma pacified them both and moderated the curses such that Jamadagni will still have a respectful death and the eclipse on the Sun God will be a temporary one.

Banasura

Banasura was a rakshasa(supposedly demon but can be speculated what it all meant) with 1000 arms and son of King Bali. He was a devout follower of Lord Shiva. While Shiva was performing tandava(a dance form), Banasura played mridanga(a musical instrument) with his thousand arms. Pleased with his devotion, he was granted the boon by Lord Shiva that Shiva himself will guard the gates of his city. Overtime, Banasura became arrogant, felt invincible, and was said to oppress his masses. According to the legend, once Jamadagni was travelling through the land of Banasura with Renuka. He wanted to set up his hermitage there. When Banasura came to know about it, he took great offence in knowing that someone had come and settled in his land without his permission. Banasura was unaware of the powers of Sage Jamadagni. He decided to capture the sage and ordered his men how to put Jamadagni in a cauldron full of oil and set it on fire. Checking after some time, Banasura realised that Sage Jamadagni was unharmed and was meditating. He put a lid on the cauldron and kept it for a few days. When nothing happened, Banasura realised his mistake and was repentant. Jamadagni agreed to forgive Banasura on one condition that he will never return to the area again. Banasura relented and begged Jamadagni not to uproot a particular dialect known as Kanash. Jamadagni also accepted this condition. Banasura left the land but his masses were still afraid that he might return. For that, an effigy of Banasura was made and kept in a cage locked in a cellar. The idea was to destroy the effigy if Banasura returned and that would end his life too. The cellar known as 'Raksa Ra Mord' was never opened.

Temple of Sage Jamadagni at Theeyanur

Final Note

Finally, it should be noted that these ancient characters are personifications of a set of qualities that are beyond the socially accepted norms. Subjective to research and better knowledge may it be, Sage Jamadagni personified anger as a quality that will move him towards the attainment of his ultimate goal of enlightenment. To elaborate a bit, it is said, anger as nefarious it may seem is hard to hold for a longer duration. This is not a challenge and neither an encouragement, but just shows the tenacity a particular sage had. It may not seem normal, but the mythology of Indian panorama has always been that way.

*****

YouTube Videos

History of Sage Jamadagni (9 min): https://youtu.be/zxe6bdWBdDc?si=G1S9FJfxRzpTUtH9

Sage Jamadagni (4 min): https://youtu.be/50dRTDh2xE8?si=K3DWFZEv1IB1DUbU

Sage Jamadagni and Surya (4 min): https://youtu.be/c9TvV3YxajQ

Renuka - wife of Sage Jamadagni (3 min):
https://youtu.be/vzmi0SU7E_M?si=UUnbcxksVu7a-ptJ

Story of Maharshi Jamadagni (7 min):
https://youtu.be/mp-jLRvJMdE?si=DJWCSKK_mI5B89ne

Story of Parashurama (2 min): https://pin.it/45Y5qq8

Jamadagni Maharshi - film scene (3 min):
https://youtu.be/lJQglFgowkw?si=tJVEP9sDJYvWM4I8

Parashurama- 6th Avatar of Lord Vishnu (26 min): https://youtu.be/_zqTZVyvK7k

Renukvan - birth place of Lord Parashuram (1 min):
https://fb.watch/o6wUM1HFwu/?mibextid=Nif5oz

Vishvamitra - full movie in Hindi (21 min): https://youtu.be/WlpSmPB2OC0

Why Parashuram killed his mother (3 min):
https://youtu.be/tvO_SL8rkVw?si=9nz630oC5E4VBKLJ

Darshan of Renuka Mata in Mahur (1 min): https://fb.watch/o6xivnQpCl/?mibextid=Nif5oz

Ravana vs Kartaviryarjuna story (12 min):
https://youtu.be/pabQkI0V07g?si=y3FdlkNtRvT2M4FL

Lord Sri Rama meets Parashurama (49 min): https://fb.watch/o6xvTCfreA/?mibextid=Nif5oz

Jamadagni (1 hr 8 min) :
https://www.youtube.com/live/I-uJvVzgcdo?si=9DHZR0jUyR_Zvc4O

Parasurama Avatar story (4 hr 57 min):
https://youtu.be/LD4CqTMKavc?si=Jauj8G-yYVZafOBc

Parashurama - wielder of axe (1 min): https://youtu.be/jpjKBHcFrMU?si=50LRJT--UAqtTK8x

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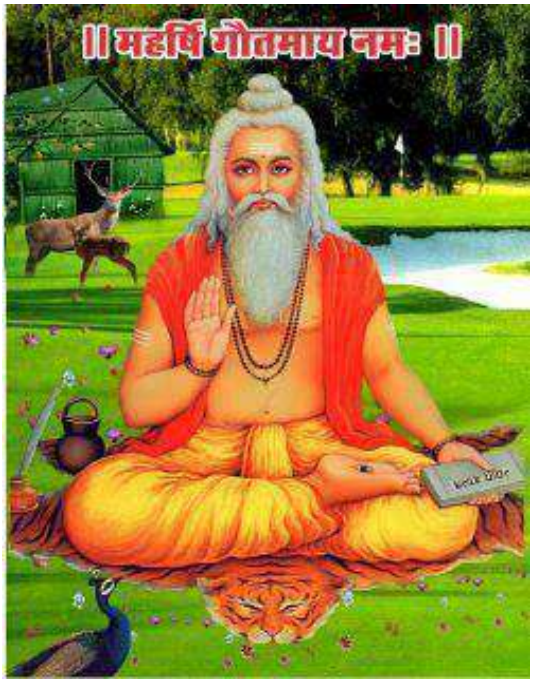
ॐ स॒ह ना॑ ववतु । स॒ह नौ॑ भुनक्तु । स॒ह वी॒र्यं॑ करवावहै । ते॒ज॒स्विना॒वधी॑तमस्तु मा वि॑द्विषा॒वहै॑ ॥ **(3)**
ॐ शान्ति॒: शान्ति॒: शान्ति॑: ॥ **(3)**

Dr. M. Thirumaleshwar

Saptarshis - Seven famous Seers of ancient India - extolled in Vedas, Puranas…etc
5. Maharshi Gautama



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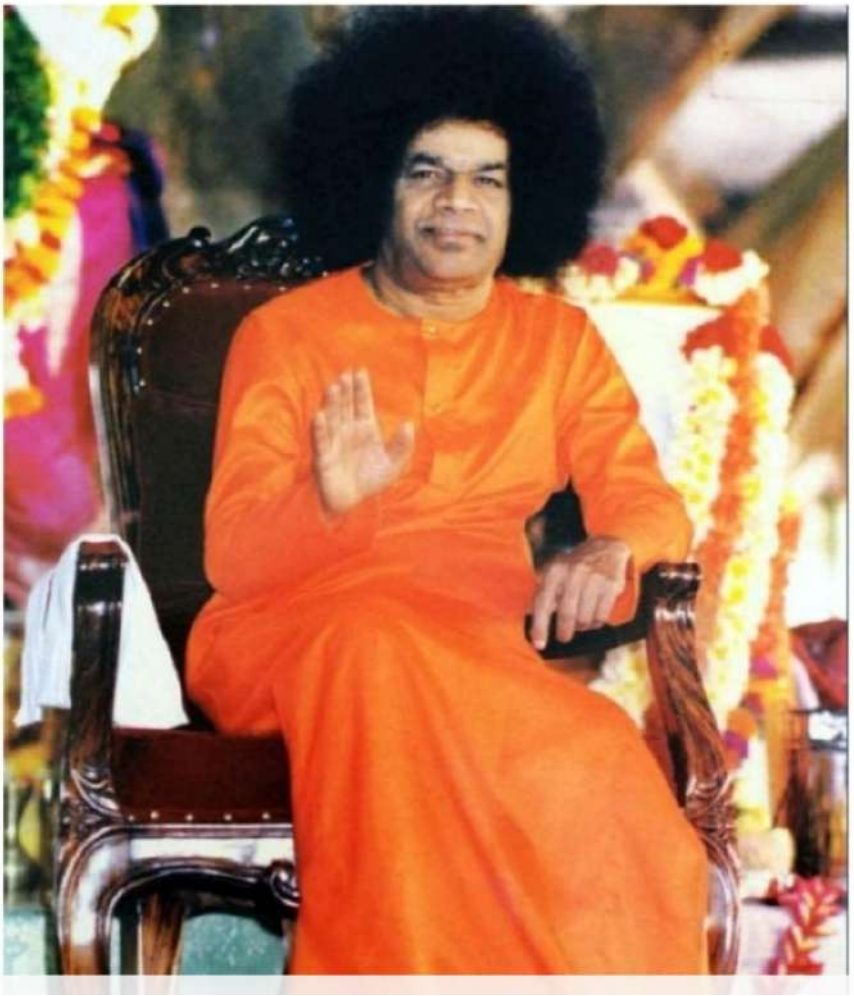
DEDICATION

This work is lovingly dedicated at the lotus feet of:
Bhagavan Sri Sathya Sai Baba



There is only ONE caste -The Caste of Humanity
There is only ONE religion –The Religion of Love
There is only ONE language –The Language of the Heart
There is only ONE God –He is Omnipresent

……Bhagavan Sri Sathya Sai Baba

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PREFACE

This free ebook gives briefly the info about Maharshi Gautama, one of the venerated Saptarshis.

Gautama Maharishi (Sanskrit: महर्षिः गौतम, IAST: *Maharṣiḥ Gautama*), was a sage in Hinduism, who is also mentioned in Jainism and Buddhism. Gautama is mentioned in the Yajurveda, Ramayana, and Gaṇeśa Pūrana and is known for cursing his wife Ahalyā. Another important story related to Gautama is about the creation of river Godavari, which is also known as Gautami.

Details about Gautama's birth, history, children, ahalya's curse, Upanishads,as Guru of Sita,legends,Godavari river, in Ramayana and Mahabharata, his Works and Teachings…..etc are given.

YouTube videos : links to life story and teachings of Gautama, untold stories, Gautama and Ahalya, why was Ahalya cursed, Story of Godavari river, Gautam and his Nyaya darshan, Gautam Vidyapeeth students singing Gayatri, Maharshi Gautam mantram, Maharshi Gautam Jayanti ……..etc. are given.

Acknowledgements:

Many of my friends and relatives have actively encouraged me in my attempt to compile this free ebook. I sincerely thank them for their support.

My wife Kala has always encouraged and supported me in all my literary works, sacrificing much of her time. I express my deep appreciation to her.

I have drawn heavily from many references like Wikipedia, YouTube and other sites as shown in the text.

Finally, I express my immense gratitude to Sri Sathya Sai Baba for His Grace and blessings, prompting me to initiate, continue and complete this work.

Dr. M. Thirumaleshwar,
November 6, 2023
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Ref: Wikipedia

Gautama Maharshi

Gautama Maharishi (Sanskrit: महर्षिः गौतम, IAST: *Maharṣiḥ Gautama*), was a sage in Hinduism, who is also mentioned in Jainism and Buddhism. Gautama is mentioned in the Yajurveda, Ramayana, and Gaṇeśa Pūrana and is known for cursing his wife Ahalyā. Another important story related to Gautama is about the creation of river Godavari, which is also known as Gautami.

Personal	
Religion	Hinduism
Spouse	Ahalyā
Children	Shatananda and others
Honors	One of the Saptarishis (Seven Great Sages Rishi)

Children

According to the Ramayana, Gautama's eldest son with Ahalya is Shatananda. But according to the Adi Parva of Mahabharata, he had two sons named Sharadvana and Cirakari. Sharadvana was also known as Gautama, hence his children Kripa and Kripi were called Gautama and Gautami respectively. A daughter of Gautama is referred too, but her name is never disclosed in the epic.[1] In the Sabha Parva, he is described to beget many children through Aushinara (daughter of Ushinara), amongst whom the eldest in Kakshivata. Gautama and Aushinara's wedding takes place at Magadha, the kingdom of Jarasandha.[2] According to the Vamana Purana, he had three daughters named Jaya, Jayanti, and Aparajita.[3]

Gautama is also have said to have fathered Shvetaketu with Uddalaka Aruni in the Brihadaranyaka Upanishad.

Ahalya's curse

The *Gaṇeśa Purāṇa* and *Ramayana* describes Ahalyā as his wife. Their marriage is recorded in the Uttara Khaṇḍa, which is believed as an interpolation to the epic. As per the story Brahma, the creator god, creates a beautiful girl and gifts her as a bride to Gautama and a son named Shatananda is born.

The *Upāsanā Khaṇḍa* mentions Gautama cursing Indra when he comes home and finds Indra in an argument with his wife. It is revealed that Indra disguised as Gautama had sexual intimacy with Ahalyā and he curses Indra with 1000 vaginas[5] and turns Ahalyā into a stone until Rāma steps on her. Indra is eventually returned to normal after Gautama recites a

mantra, and finds greatness in Gaṇeśa that he reveals to the Devas.[5] and Ahalyā is graced by Rāma's foot.

The *Bala Khaṇḍa* mentions that Gautama spots Indra, who is still in disguise, and curses him to lose his testicles. Gautama then returns to his ashram and accepts her.

Upanishads

Gautama is mentioned in two tales inside Bṛhadāraṇyaka Upaniṣad. He speaks to Yajñavalkya with Uddālaka Āruṇi, Gārgī Vāchaknavī and other Kuru and Pañcāla sages in King Janaka's kingdom to test to see if Yajñavalkya is a great sage.[4]

He also has a conversation with Pravāhaṇa Jaivali after Jaivali meets Śvetaketu and requests to meet his father. Jaivali promises to grant Gautama a boon, and describes the beauty and depth of the physical world, and teaches him how to perform yajña.

Guru of Sita

According to some versions of Ramayana, Maharishi Gautam was the teacher of Sita, the princess of Mithila. Sita was a charming and curious student and liked to explore new topics and have thoughtful discussions. In one such discussion she asked Maharishi Gautam about the curse of Ahilya. Maharishi felt insulted by this question and left, only for him to be distraught and yearn for the only person who could break the curse, Rama.

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Ref: apnisanskriti.com

Gautam Rishi

About Gautam Rishi:

Gautam Rishi is among the Saptarhṣi or Seven great sages. He was one of the Maharishis of Vedic times who discovered Mantras in Sanskrit. The Rig Veda has several 'hymns' that go with his name. Sage Gautam is one of the greatest amongst all Saptarshis (seven sages). He was the son of Rahugana. He married to Ahalya and had two sons Vamadeva and Nodhas both themselves discoverers of Mantras. Ramayan (Treta Yuga) and Mahabharatha (Dwapara Yuga) have references to Sage Gautam as he lived during these two Yugas.

Sage Gautam's sixty-year-long penance is mentioned in the Shanti Parva of the Mahabharata. He is the progenitor of the Gautama gotra.

Legend:

As per Brahmanda Purana, one of the sub-branches of the Raanaayani branch of Sama Veda was initiated by Gautam. Some famous disciples of Gautam were Shaandilya, Gārgya, and Bharadvaja. According to the Ramayana, sage Gautam once went to take a bath in the river Ganges early in the morning. Lord Indra, was fascinated with Gautam's wife, Ahalya. Indra went to Ahalya in the disguise of As he was escaping, sage Gautam caught him who had just returned to his Ashrama. Gautam cursed Ahalya and Indra for their act. Ahalya was

converted to stone, while Indra was cursed with one thousand female genitalia (Sahasrayoni). Later, Gautam annulled both the curse. Gautam granted Ahalya a boon that she would be liberated from the curse by the touch of the Lotus feet of Lord Ram. As a result of uttering terrible curses, Sage Gautam lost the extraordinary power he had acquired from long years of penance. To win back his power, he left his ashram and went to the Himalayas.

Sage Gautam in Kurukshetra:

When the battle of Kurukshetra was going on, Dronacharya took over the commandership of the Kaurava army and got ready to destroy the entire Pandava army. At that point, Gautama entered the battlefield, addressed the Drona, "stop the killings and give up arms. You are fighting a battle against your Varn-ashram dharma. Embrace death and go to heaven". Drona, giving respect to the words of these sages, gave up his arms and left the battlefield. As advised by sage Gautama, he went to heaven by the Yogadharana way.

Sage Gautam used to travel all over the world with the intention of helping people. Sage Gautam had mastered the great Savitri Mantra. Sage Gautama was the one to whom the great Vyahrthimanthra 'Janah' was revealed. He was a great Tapasvi. He was devoted to God and a generous host. The Narada Purana describes the story of the 12-year famine during which sage Gautam fed other sages and saved them. Once the country was reeling under a great famine, but owing to the virtue of Sage Gautam, his ashram dwellers had not experienced the calamity. Thousands of sages took refuge in his ashram. Sage Gautam welcomed everyone with open arms and played host to them. The famine continued for years, but Gautam offered them great hospitality.

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Ref: vedicfeed.com

Maharshi Gautama - Life and His Contributions

Since the Vedic period, thousands of great sages have contributed incomparably to literature, medicine, yoga, meditation, chemistry, physics, metaphysical, Dharma, Karma, liberation, and more. Among them is Gautama Maharishi.

According to Shatapatha Brahmana, Brihadaranyaka Upanishad, and Krishna Yajurveda, he is one of the Saptarishis (a group of seven greatest sages). He created numerous mantras

and hymns in Sanskrit dedicated to various deities. That's why Sage Gautama is also called Mantra-Drastra.

The Vedas like Rig Veda and Sama Veda mentioned sage Gautama in hymns.

Background History

Maharishi Gautama is the son of sage Dirghatamas or Rahugana and belongs to the great Angirasa lineage. Maharishi Angirasa was one of the manasputras (mind-born sons) of Lord Brahma

Another prominent sage of ancient India, Rishi Bharadvaja, also belongs to the same family line.

Maharishi Gautama got married to one of the most beautiful women in the entire universe, Ahalya. She is the only one not born from a woman. According to Puranas, Lord Brahma himself crafted her as the most beautiful woman in the entire cosmos. Besides that, she belongs to the group of five virgins (Panchakanyas).

In Ramayana, sage gautama and Ahalya had a son named Satananda. However, Mahabharata mentioned they had two sons, Saradvan and Cirakari. Saradvan also known as Gautama, named his son and daughter, Kripa, and Kripi as Gautama and Gautami.

Another story from Shava Parva highlights that Gautama Rishi and Aushinara (King Ushinara's daughter) had three daughters. As mentioned in the Vamana Purana, they were Jayanti, Jaya, and Aparajita.

Godavari River

The river Godavari, or the southern Ganga, is one of the most sacred rivers in India. The river has equal religious status as the Ganges. On the banks of the Godavari river, several great sages meditate, create hymns, and perform rituals. Sage Gautama lived in the village of Govuru, Brahmagiri hills, Triambakeshwar, with his wife, Ahalya.

In Satya Yuga, there was a drought in Maharishi village. So, he did harsh penance. As a result, the god of water, Varuna, blessed him with rainfall in his ashram. That's why, at the ashram, he used to conduct food donations to starving people. For that purpose, he cultivated varieties of crops.

Once, the malicious sages sent a deceptive cow to destroy the field. The cow died soon after Maharishi touched it. Everyone in the village blamed him for committing such an unforgivable sin. Regretting his sin, the sage did austerity for a thousand years to please Lord Shiva so that Goddess Ganga could come to Earth to flow over the dead cow. Pleased with Maharishi's penance, Lord Shiva unlocked Ganga from one of his Jata (locked hairs). Finally, the cow got revived with the touch of the holy Ganga River.

In Ramayana

In Valmiki's Ramayana first book Bala Kanda, Lord Rama and his brother Lakshamana once traveled to Mithila with their guru sage Vishwamitra

When they arrived near the sage Gautama's ashram, Sage Vishwamitra remembered Ahalya's curse. So, he said the entire incident to Rama and his brother.

He said Devi Ahalya was so beautiful that the lord of gods, Indra, lusted over her. So, Indra impersonates Rishi's appearance and enters the hermitage when her husband goes to the river for a bath. When the sage returned to the ashram, he saw Indra coming out, resembling his appearance.

The Rishi, in a rage, cursed Indra to lose his testicles and would have thousands of female genitalia (sahasrayoni). As for his wife Ahalya, he cursed her to become a rock. After that, he said only the touch of Lord Rama's feet would liberate her from the curse. In doing so, Maharishi lost all the spiritual powers and knowledge he gained from a thousand years of penance. Therefore, he went to the mountains to perform austerity to regain his lost powers.

In Mahabharata

After Bhishma Pitamah left his body in the battleground of Kurukshetra, Guru Dronacharya became chief commander of Kauravas. With his vast warfare knowledge and powerful celestial weapons, he killed millions of Pandavas' army. The battlefield was filled with blood, dead bodies, and the sound of crying.

At that time, Maharishi Gautama, who was exploring the world to spread the Dharma, noticed these terrifying views. He then went to Dronacharya and said he went against his Dharma by killing innocent lives. Therefore, he must put down his weapon and embrace his death. After realizing his sins, Dronacharya accepted his death and went to heaven through Yog-Vidya.

Works

Throughout Gautama Maharishi's lifetime, he had written several texts. Among them, **Dharmasutra** is his most remarkable work. It is one of the oldest Dharmasutra in Sanskrit, dating around 600-400 BCE.

The text follows the concise style, with 28 chapters with about 973 verses. The subject of the Dharmasutra includes;

Origin of the Dharma:

It talks about the genuine source of law.

Brahmacharya:

It discusses the student's law of conduct, general rules and regulation, and behaviors towards teachers.

Life stages

- the life of a student, hermit, and monk
- household, marriage, and social life
- interaction among four social classes and their jobs
- tax rates and collecting taxes
- property rights

Judiciary

- King’s duties and judicial processes
- categories separated from civilians and criminals
- judgment trials and witnesses
- treaties
- the concept of penalizing

Personal Rituals

- Funerals
- House purification
- Rituals for the ancestors
- Self-reciting Vedic chants
- Marriage, divorce, an
- d child custody rules

Punishment and Atonement

- Search and Seizure
- The penalty for involving in butchering animals,
- Infidelity, prostitution, and various types of atonement

Legacy and Disputes within the law

- It discusses heritages from father and mother to their children
- Property division
- Solving conflicts and misunderstandings under the law

Another work of Gautama Maharishi is Nyaya sutras. It states that every knowledge is not rational unless verified. Following that, the truth will exist forever, even if humans are aware of it or not. Furthermore, it states one has to struggle to obtain knowledge as knowledge does not self-reveal.

Teachings of Maharishi Gautama

In the Nyaya sutra, Gautama Maharishi taught how to gain knowledge through logic. There are four steps which are;

1. **Pratyaksha** – Realising through the senses is the only way to gain actual knowledge. The knowledge is valid unless the senses validate it.
2. **Anumana** – Obtain true knowledge through the means of presumption.
3. **Upamana** – One can gain the ultimate knowledge through similarity and comparison.
4. **Shabda** – It means words. So, evidence of Shabda is accepted as a method to validate true knowledge.

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Ref: bhagavanbhakti.com

Maharshi Gautama - information

In Sanskrit Gautama Maharishi is written as : गौतम महर्षि (महाऋषि) (gautama mahārṣi) (gautama mahā'ṛṣi) | Gautama Maharishi : Parents – Rahogana (father), Wife – Ahalya Devi. |

Gautama Maharshi children names are : Shatananda (Son as per Ramayana), Sharadvana and Cirakari (Two sons as per Adi Parva of Mahabharata). In the Sabha Parva, Gautam Maharshi is described to beget many children through Aushinara (daughter of Ushinara), amongst whom the eldest in Kakshivata.

Gautama and Aushinara's wedding takes place at Magadha, the kingdom of Jarasandha. According to the Vamana Purana, he had three daughters named Jaya, Jayanti, and Aparajita.

[Note : Maharshi Gautama was the Guru of Seeradhwaja (Janaka Maharaja – Father of Goddess Sri Sita Devi) and others.]

Gautama Maharishi (Muni) is one of the Saptarishis (One among the Seven Great Sages). The Great Gautama Maharshi is also known as Vamadeva Gautama. He was a Rigveda period Maharshi of Sanatana Dharma.

Maharshi Gautama (Muni) is mentioned in the divine epic of Ramayana and is known for cursing his wife Ahalya (For details see below), after she mistakenly had relationship with Lord Sri Indra Deva, the King of the Swarga Loka (Heaven).

One more very important story which is related to Maharishi Gautama is about the creation of river Godavari, which is also known as Gautami (or Gautami Ganga). As given in Valmiki Ramayana, Maharshi Gautama and Ahalya Devi's eldest son is Shatananda.

List of Maharishi Gautama unknown facts are as given below:

1. Maharshi Gautama is the author of 'Tarka' (or 'Tarka shastra'), that is, 'Logic' and wrote sutras called "Gautama Sutras" pertaining to 'Nyaya shastra' (truth).

2. Lord Sri Rama Chandra Prabhu by virtue of just touching his foot, a rock turned into a woman, that is, Sri Ahalya Devi (Ahilya).

This Sri Ahalya Devi (Ahilya) was the wife of Maharshi Gautama. Sri Ahalya Devi (Ahilya) had become a stone due to the curse of her own husband Maharishi Gautam.

3. Maharshi Gauthama had done excess penance, beyond his capacity. Thus to reduce the phala (rewards) Lord Sri Vishnu made Maharshi Gautama to curse at Lord Sri Indra Deva and lose his tapa phala (penance rewards).

And thus Lord Sri Vishnu made Maharshi Gautama to curse both Lord Sri Indra Deva and Sri Ahalya Devi. 4. Once upon a time, there was huge feminine in the whole country. But the only place where there was no problems was at the ashram (hermitage) of our Maharshi Gautama.

This happened as our Maharshi Gautama had the great punya phala (sacred rewards) by doing great tapas (penance) earlier. He was a true follower of the Sanatana Dharma (Hinduism).

Gautami Ganga story (Which is the creation of Maharshi Gautam?):

Part of the water of the Ganga Devi (river) that got stuck in Lord Shiva's hair was brought down to earth by Bhagiratha. The remaining part was brought down by the sage Maharshi Gautama.

But how and why? Let us all know how Goddess Parvati Devi was married to Lord Shiva. At the time, there was a terrible drought on earth which went on for fourteen years. The only place that was not affected by the drought was the Maharshi Gautama's ashramam (hermitage).

Other than Maharshi Gautama's followers / citizens, even outside people also gathered in the ashramam (hermitage) to save themselves from the drought and Maharshi Gautama welcomed all of them.

Lord Ganesha thought that he might be able to devise a way to free Ganga Devi from his father Lord Shiva's head. Thus, Lord Ganesh went and began to live in Maharshi Gautama's ashramam (hermitage).

Lord Ganesha developed friendship with other sages and became quite friendly with them. One of Goddess Sri Parvati Devi's companions was Jaya. Lord Ganesha told Jaya that she has to adopt the form of a Gau (Go) (cow) and eat the cereals in Maharshi Gautama's place.

And that time she was struck, she was to lie down on the land and act as a mrityu shariram (dead body). Maharshi Gautama noticed that a Gau (Cow) was eating cereals as food. He tried to drive away the Gau (Cow) by striking with a very small blade of grass.

As soon as Maharshi Gautam did this, the Gau (Cow) uttered a shrill below and fell down on the land. Lord Ganesha and the other munis (monks) came running to see what had happened. They discovered that, to all intents and purposes, a Gau (Cow) had been struck down dead by Maharshi Gautama.

They therefore refused to stay in an ashramam (hermitage) where such a sin had been committed. Maharshi Gautama tried to restrain them. Please do not go away and don't leave me, he said. Tell me how I may perform tapasya (penance) for the same and to get out of this situation.

You will have to bring down Ganga Devi from Lord Shiva's jatha (matted hairs), replied Lord Ganesha. When that jalam (water) touches the mrita deham (dead body) of the Gau (Cow), your sin will be forgiven.

Lord Ganesha was so friendly with the other Rishis (Sages) that they all accepted his idea (solution). Maharshi Gautama also agreed to do the needful work. Accordingly, Maharshi Gautama went to Kailasa (Kailash) Mountain and began to pray to Lord Shiva.

Lord Shiva was pleased at Maharshi Gautama's tapasya (penance) and offered to grant the blessing. Maharshi Gautama naturally wanted the blessing that Ganga Devi might be brought down to earth again.

Lord Shiva agreed. It was thus that Ganga Devi was brought down to earth by the Maharshi Gautama. Ganga Devi (river) has four upanadi (tributaries) in swargam, seven on earth and four in the patala loka (underworld).

Since it was the Great Maharshi Gautama who brought Ganga Devi down to earth again (first it was Bhagiratha), the river is also known as Gautami Ganga or since Maharshi Gautama had killed a Gau it is also called Godaavari (Godavari).

It should be noted that Ganga Devi (river) takes birth from the 'paada' (lotus feet) of Lord Sri Vishnu. Then later Ganga Devi goes to the 'kamandalam' of Lord Sri Brahma Deva and then Ganga Devi goes to the 'jata' (matter hairs) of Lord Shiva.

Ultimately it is Lord Sri Hari (Vishnu) who is doing anything and everything. Without his wishes nothing can happen. Thus, it should be noted that the birth place of Ganga Devi is from Lord Sri Hari's (Vishnu) 'paad' (lotus feet).

We should always thank our Lord Sri Hari (Vishnu) and all the other Devatas (Demigods) and all the Great Rishis who have always bestowed blessings on us. They have always provided us all the material and spiritual things for us to live a happy life on this earth.

Why did Indra seduce Ahalya? –

In Sanatan Dharma (Hindu) there is a reason for everything. We need to understand the correct and inside meaning and get the right information to know the reality of Sanatan Dharma legends. Sage Gautama once performed penance (tapasya) beyond his capacity.

(If a common soldier today tries to become the army chief of a country, which is an absolutely impossible task, similarly, if a Rishi or Maharishi tries to become a Brahmarshi, it is not good. This is just an example to understand the meaning. One should not be over ambitious in life than one is capable of.)

To reduce Maharishi Gautama's rewards and because Maharishi Gautama was a divine Brahmin and physically assaulting him is not prescribed in Hindu texts. Thus, Lord Indra had no choice but to go to Maharishi Gautama's wife Ahalya (Ahilya).

Lord Indra took the form of Maharishi Gautama and entered Maharishi Gautama's ashram (hermitage) and had copulation with Ahalya (Ahilya). What we need to note here is that there

is nothing wrong with both Lord Indra and Ahalya (Ahilya). In this situation we should not think like normal human beings.

If something cannot be achieved by us, we should not try it. Not everyone can become the Prime Minister of the country. There are qualities of a Prime Minister and only if that person has all the qualities and qualifications, only then one should be the Prime Minister of the nation.

Thus, to reduce Maharishi Gautama's rewards, Lord Indra disguised himself and spent time with Maharishi Gautama's wife Ahalya (Ahilya). With this Maharishi Gautama got angry and cursed both Lord Indra and Ahalya (Ahilya). With this curse, Maharishi Gautama's rewards were reduced.

How Ahalya was freed from the curse (Who freed Ahalya in Ramayana?)

– Lord Sri Rama saved Ahalya (Ahalya) from her curse while going to the city of Mithila. Sage Gautama once performed penance (asceticism / tapasya) with the intention of becoming equal to Maharishi Vasishta.

Just as Maharishi Gautama performed tapasya (asceticism / penance) beyond his ability and capacity, Lord Indra made a plan. Once Gautama Rishi (Sage) went out to perform ahnika (daily rituals), at that time Lord Indra entered Maharishi Gautama's cottage in the guise of Gautama Rishi and had physical relations with Ahalya (Ahilya).

As Lord Indra was coming out of the cottage, Maharishi Gautama saw Lord Indra. Seeing this, Sage Gautama cursed Ahalya that she would become a 'rock' and Lord Indra would have 1000 genitals on his body.

Lord Indra pleaded with Lord Rama to remove the curse from Sage Gautama and release Ahalya (Ahilya) who had committed no sin from the curse. Thus, Lord Sri Rama did the 'sparsha' of the rock (palpable soft touch) and it immediately turned into the divine Ahalya (Ahilya) Devi.

Maharishi Gautama Stotram (Hymn) is as given below:

गौतम: सर्वलोकानां ऋषीणां च सदा प्रिय: ।
श्रौतानां कर्मणां चैव संप्रदायप्रवर्तक: ।

ಗೌತಮ: ಸರ್ವಲೋಕಾನಾಂ ಋಷೀಣಾಂ ಚ ಸದಾ ಪ್ರಿಯ: |
ಶ್ರೌತಾನಾಂ ಕರ್ಮಣಾಂ ಚೈವ ಸಂಪ್ರದಾಯಪ್ರವರ್ತಕ: |

gautama: sarvalōkānāṁ ṛṣīṇāṁ ca sadā priya: |
śrautānāṁ karmaṇāṁ caiva sampradāyapravartaka: |

*****

YouTube Videos

Gautam Maharshi history - speech (2 hr 18 min):

https://youtu.be/kX9eEv0LuOI?si=THY4bWJiwqf3tb-3

Gautama Maharshi history (2 min):

https://youtu.be/yIGYHaqJXqM?si=fXLMwwoQWvwrs0ud

Maharshi Gautam - Godavari story:

https://youtu.be/H8z2wlkEhT4?si=zcw5ojk1tEGYGwwM

Gautam Maharshi history (51 min): https://youtu.be/H8z2wlkEhT4?si=zcw5ojk1tEGYGwwM

Life and Teachings of Gautam Maharshi (28 min):

https://www.youtube.com/live/p09zBFkR1II?si=q43nK8QnQ4jE2iQT

Gautam Maharshi (36 min): https://youtu.be/rmXY2HSMuTI?si=MQjrhUJnXqaDWD45

Gautam Maharshi - untold stories (5 min):

https://youtu.be/JyXMyxyxfAI?si=lrHC-pxmmb_dE7qa

Gautam Maharshi life (31 min): https://youtu.be/kKeFxkZTvBk?si=wK0f3ZyflfJ1LhEo

Gautam MahRshi life (25 min): https://youtu.be/yF75jM_LEN4?si=37sydgow_el1eMGM

Maharshi Gautam Vidyapeeth - students singing Gayatri etc (1 min):

https://fb.watch/o7BeoZrnkz/?mibextid=Nif5oz

Maharshi Gautam Mantra (6 min): https://youtu.be/3mpDHXxgx-k?si=FN4EN343naXKDyGN

Maharshi Gautam Jayanti - Solapur news (3 min):

https://youtu.be/WKeGoy6CO_s?si=FrpMpb4O5rsLMpBZ

Maharshi Gautam- Nyaya Darshan (11 min):

https://youtu.be/0ATmEehxyXc?si=0exWGNLBi8LMVumO

Why was Ahalya Devi cursed (6 min):

https://youtu.be/PLiPljw8FSg?si=OP3nUgO5_Y_FrVgN

Ahalya and Gautam Mahstory - Telugu (9 min):

https://youtu.be/vACISSQEOd0?si=-uZheikqaH0Fexqt

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ॐ स॒ह ना॑ ववतु । स॒ह नौ॑ भुनक्तु । स॒ह वी॒र्यं॑ करवावहै । ते॒ज॒स्विना॒वधी॑तमस्तु॒ मा वि॑द्विषा॒वहै॑ ॥ **(3)**
ॐ शान्ति॒ः शान्ति॒ः शान्ति॑ः ॥ **(3)**

Dr. M. Thirumaleshwar

Saptarshis - Seven famous Seers of ancient India - extolled in Vedas, Puranas…etc
6. Sage Bharadwaja

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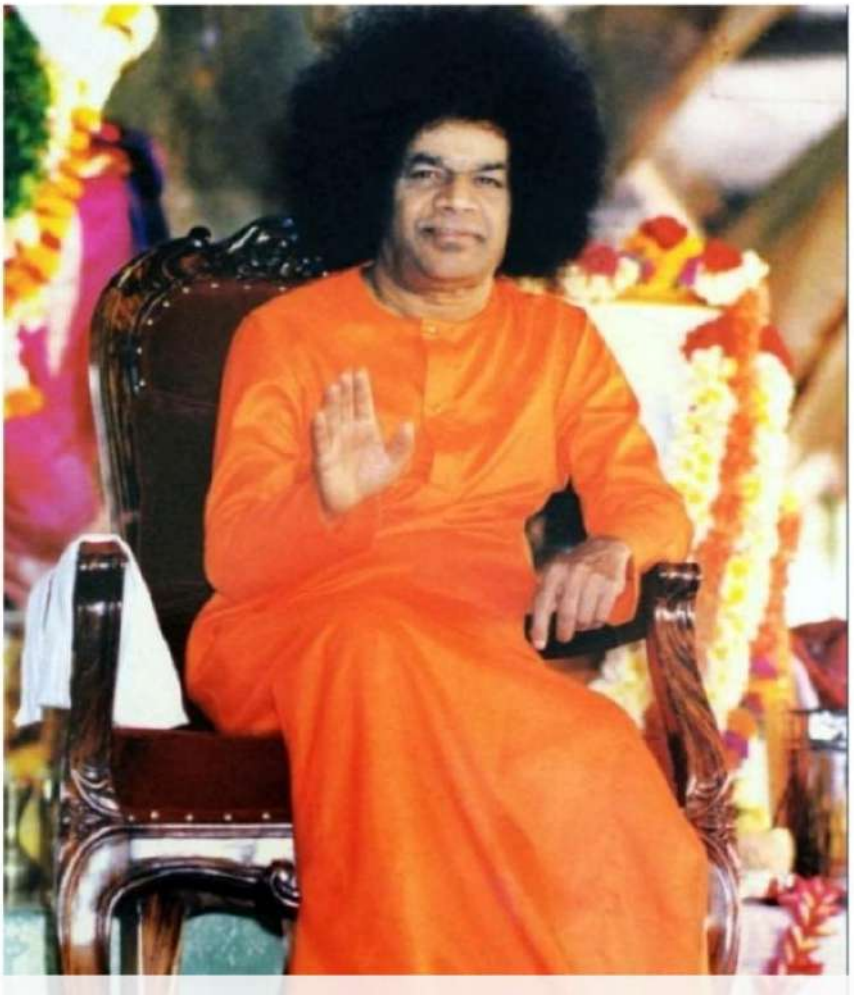
DEDICATION

This work is lovingly dedicated at the lotus feet of:
Bhagavan Sri Sathya Sai Baba



There is only ONE caste -The Caste of Humanity
There is only ONE religion –The Religion of Love
There is only ONE language –The Language of the Heart
There is only ONE God –He is Omnipresent

……Bhagavan Sri Sathya Sai Baba

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PREFACE

This free ebook gives briefly the info about Sage Bharadwaja, one of the venerated Saptarshis.

Bharadwaja was one of the revered Vedic sages (maharishi) in Ancient India. He was a renowned scholar, economist, grammarian and physician. He is one of the Saptarishis (seven great sages or Maharṣis). He and his family of students were the authors of the sixth book of the *Rigveda*.[5] In the epic *Mahabharata*, Bharadwaja was the father of the teacher (guru) Droṇācārya,

Details about Bharadwaja's birth, history, Texts, Epics and Puranas, in Ramayana, interesting facts about Bharadwaja, Bharadwaja ashram in Prayagraj, Sri Sathya Sai Baba speaks on Bharadwaja …..etc are given.

YouTube videos : links to life story of Bharadwaja, Impossible feats of Bharadwaja, Lord Rama meets Bharadwaja, guiding Lord Rama to Chitrakoot, ……..etc. are given.

Acknowledgements:

Many of my friends and relatives have actively encouraged me in my attempt to compile this free ebook. I sincerely thank them for their support.

My wife Kala has always encouraged and supported me in all my literary works, sacrificing much of her time. I express my deep appreciation to her.

I have drawn heavily from many references like Wikipedia, YouTube and other sites as shown in the text.

Finally, I express my immense gratitude to Sri Sathya Sai Baba for His Grace and blessings, prompting me to initiate, continue and complete this work.

Dr. M. Thirumaleshwar,
November 6, 2023
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Ref: Wikipedia

Sage Bharadwaja

Bharadvaja (Sanskrit: भरद्वाज, IAST: *Bharadvāja*; also spelled **Bharadvaja**) was one of the revered Vedic sages (maharishi) in Ancient India. He was a renowned scholar, economist, grammarian and physician. He is one of the Saptarishis (seven great sages or Maharṣis).

His contributions to ancient Indian literature, specifically the *Rigveda*, provide significant insight into ancient Indian society.[2][3][4] He and his family of students were the authors of the sixth book of the *Rigveda*.[5] In the epic *Mahabharata*, Bharadvaja was the father of the teacher (guru) Droṇācārya,[6] the instructor to Pandava and Kaurava princes. Bharadvaja is also mentioned in *Charaka Samhita*, an authoritative ancient Indian medical text.

Etymology

The word Bharadvaja is a compound Sanskrit from *"bhara(d) and vaja(m)"*, which together mean "bringing about nourishment".[7] the name also lends itself to more than one yoga asana called Bharadvajasana (“nourishing pose”) named after the sage.

Description

His full name in Vedic texts is *Bharadvaja Barhaspatya*, the last name referring to his father and Vedic deity-sage Brihaspati. His mother was Mamata, wife of Utathya Rishi who was the elder brother of Brihaspati.[8] In the Bhagavata Purana, he is named as Vitatha [9] He is one of the seven rishis mentioned four times in the *Rigveda* as well as in the *Shatapatha Brahmana*, thereafter revered in the *Mahabharata* and the *Puranas*.[10] In some later Puranic legends, he is stated to be the son of Vedic sage Atri.[2]

In Buddhist Pali canonical texts such as *Digha Nikaya*, Tevijja Sutta describes a discussion between the Buddha and Vedic scholars of his time. The Buddha names ten rishis, calls them "early sages" and makers of ancient verses that have been collected and chanted in his era, and among those ten rishis is Bharadvaja.

The ancient Hindu medical treatise *Charaka Samhita* attributes Bharadvaja learning medical sciences from god Indra, after pleading that "poor health was disrupting the ability of human beings from pursuing their spiritual journey", and then Indra provides both the method and specifics of medical knowledge.

Bharadvaja is considered to be the initiator of the *Bharadvāja* gotra of the Brahmin, Khatris, Kayastha and Bhumihar caste.[4] *Bharadvaja* is the third in the row of the Pravara Rishis (*Aangirasa*, *Barhaspatya, Bharadvaja)* and is the first in the *Bharadvaja Gotris*, with the other two rishis also being initiators of Gotras with their respective names.

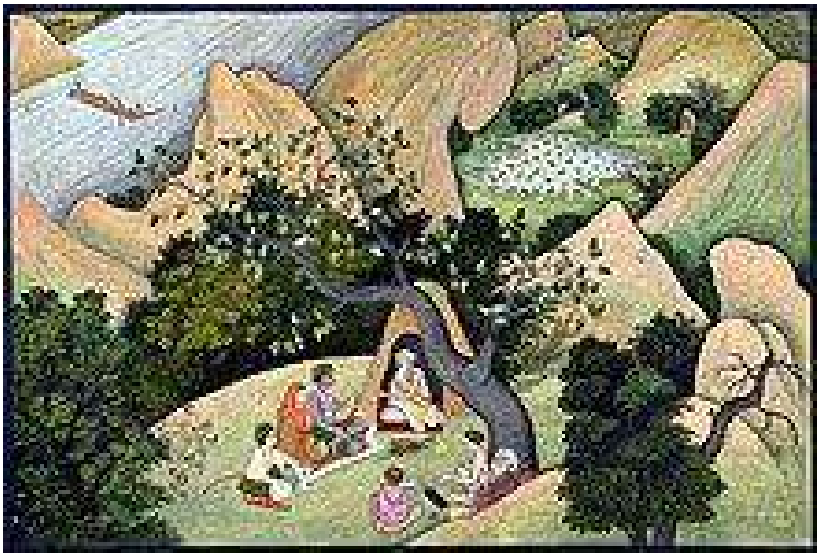
Texts

Bharadvaja and his family of students are 55.[14] Bharadvaja and his family of students were the traditional poets of king Marutta of the Vedic era, in the Hindu texts.

Bharadvaja is a revered sage in the Hindu traditions, and like other revered sages, numerous treatises composed in the ancient and medieval eras are reverentially named after him. Some treatises named after him or attributed to him include:

- *Dhanur-veda*, credited to Bharadvaja in chapter 12.203 of the *Mahabharata*, is an Upaveda treatise on archery.[16]
- *Bharadvaja samhita*, a Pancharatra text (an Agama text of Vaishnavism).[17]
- *Bharadvaja srautasutra and grhyasutra*, a ritual and rites of passage text from first millennium BCE. After the *Kalpasutra* by Baudhayana, these Bharadvaja texts are among the oldest *srauta* and *grhya* sutras known.[21]
- Sections in *Ayurveda*. Bharadvaja theories on medicine and causal phenomenon is described in *Charaka Samhita*. Bharadvaja states, for example, that an embryo is not caused by wish, prayers, urging of mind or mystical causes, but it is produced from the union of a man's sperm and menstrual blood of a woman at the right time of her menstrual cycle, in her womb.[22][23] According to Gerrit Jan Meulenbeld, Bharadvaja is credited with many theories and practical ideas in ancient Indian medicine.[23]
- *Niti sastra*, a treatise on ethics and practical conduct.[24]
- *Bharadvaja-siksa*, is one of many ancient Sanskrit treatises on phonetics.[25]

Epics and Puranic scriptures



An 18th-century painting of Śrī Rāma, Sītā and Lakṣmaṇa with sage Bharadvāja

According to one legend, Bharadvaja married Sushila and had a son named Garga and a daughter named Devavarshini. According to some other legends, Bharadvaja had two daughters named Ilavida and Katyayani, who married Vishrava and Yajnavalkya respectively.[26] According to *Vishnu Purana*, Bharadvaja had a brief liaison with an apsara named Ghritachi, and together they had a child who grew up into a warrior-Brahmin named Drona. In the Mahabharata, Drona is instead born when Bharadvaja ejaculates his semen in a pot. Bharadvaja is therefore directly linked to two important characters of the epic Mahabharata — Dronacharya and Aśvatthāma, the son of Drona.[27] According to the Mahabharata, Bharadvaja trained Drona in the use of weapons.[28] Bharadvaja had two

disciples: Agnivesa and Drupada. Agnivesa taught Drona the mastery of the weapon Agneya, while Drupada became the king of Panchala kingdom.

One legend in the Mahabharata states that King Bharata adopted Bharadvaja as his son when he was delivered to the king by the Marutas. Bharadvaja married a kshatriya woman named Sushila. According to the Bhagavata Purana, Bharadvaja beget a son named Manyu also known as Bhumanyu while in the Mahabharata Bhumanyu is born to him by a yajna.

Rāmāyaṇa

In the epic *Ramayana*, Rama, Sita and Lakshmana meet Bharadvaja at his *ashrama* (hermitage) at the start of their fourteen-year exile. The sage asks them to stay with him through the exile, but they insist on going deeper into the forest to Chitrakuta, which was three krosha away from the ashram. Bharadvaja gives them directions. Bharata is received at the ashrama by Bharadvaja when attempted to locate Rama in order to bring Sita, Lakshmana, and him back to Ayodhya.[29] He reappears at various times in the epic. According to James Lochtefeld, the Bharadvaja in the *Ramayana* is different from the Vedic sage mentioned in Panini's *Ashtadhyayi.*

Notes

The Buddha names the following as "early sages" of Vedic verses, "Atthaka (either Ashtavakra or Atri), Vamaka, Vamadeva, Vessamitta (Visvamitra), Yamataggi, Angirasa, Bharadvaja, Vasettha (Vashistha), Kassapa (Kashyapa) and Bhagu (Bhrigu)"

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Ref: amrutam.co.in

Interesting facts about Sage Bharadwaja

Bharadwaja, the ancient Rishi has been mentioned in Charaka Samhita as well.

A renowned scholar, and economist- Rishi Bharadwaja, has been known as the first man to have studied medical science and Sage Bharadwaja was a teacher as well.

1 **Saptarishi**

Saptrishi or the seven sages are the seven Rishis who have been praised enthusiastically in the Vedas.

The Big Dipper Constellation, or in Hindu Mythology the Saptarishi constellation are referred to the seven sages. Sage Bharadwaja is one amongst these seven great rishis.

2 The Bharadwaja Gotra

Gotra means a clan, in the Hindu society and is a major factor while fixing arrange marriages. A Gotra is a group of people/ clan of people who are descendants from a common patrilineage.

Rishi Bharadvaja Bṛhaspatya is known to have constructed the Bharadwaja Gotra. The Bharadwaja Gotra is known to have the warrior-like characteristics because of their ancestor Bharadwaja, who married a Kshatriya- Susheela, from the warrior clan.

3 Father of Rishi Dronacharya

Rishi Bhardwaja was the father of Guru Dronacharya. Rishi Bharadwaja`s son, Rishi Dronacharya was the famous teacher to the Kaurava and Pandavas, as told in the great Hindu epic- Mahabharata.

4 Dronacharya- the mystical Rishi

The story behind the birth of Rishi Bharadwaja`s son is mystical.

One morning Rishi Bharadwaja went for a bath to the bank of river Ganges and there he found Ghritachi, attracted by the beauty of the lady he was overcome by desire. Through this desire, the great rishi to Arjuna- Rishi Dronacharya was born out of a vessel without a female egg.

5 Three Lives for Three Vedas

Sage Bharadwaja through his meditation was granted three lives by Lord Indra to study the three Vedas- Rigveda, Samaveda, Yajurveda.

Rishi Bharadwaja wanted to learn the three Vedas and therefore, he asked Lord Indra for three lives of hundred years to each to study the Vedas. However, despite the three lives, Rishi Bharadwaja could not learn the three Vedas and then also asked for a fourth life to study the Vedas.

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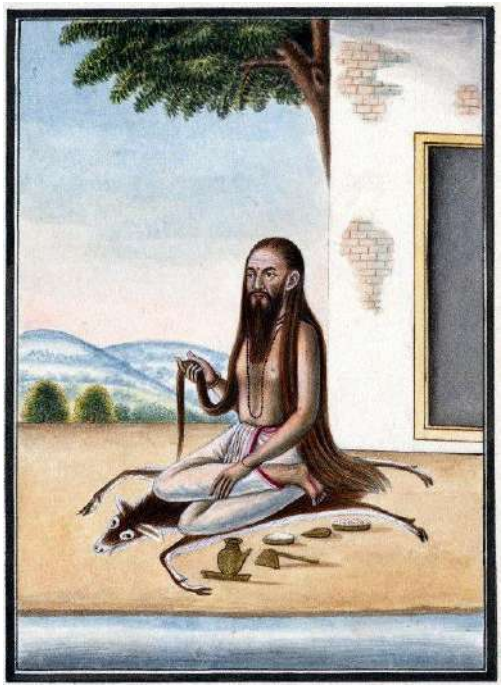
Ref: vyasaonline.com

Bharadwaja



Bharadwaj, also spelled Bharadwaaj (Sanskrit: भारद्वाज, Bhāradvāja), was one of the greatest Hindu sages (Maharṣis) descendant of Sage Aṅgirasā, whose accomplishments are detailed in the Purāṇas. He is one of the Saptarṣis (Seven Great Sages) in the present Manvantara; with others being Atri, Vasiṣṭha, Viswamitra,Gautama, Jamadagni, Kaśyapa.

Bharadvāja Bārhaspatya is the progenitor of the Bhāradvāja family attributed as the composers of Sixth Maṇḍala of the Ṛgveda. Maṇḍala 6 is known as the Bhāradvāja Family Book as all its 75 hymns are composed by members of this family over several centuries. He is believed to be a contemporary of King Bhārata. Maharṣi Bharadvāja and his descendants were respected and powerful priests-like ṛṣi of several clans/dynasties of the Puru tribe, such as the Bhāratas and the Pañcālas.

Sage Bharadvāja was a sage of the Vedic times. He attained extraordinary scholarship. He had the great power of meditation. His Āśrama still exists at the holy Prayag (Allahabad).

Bharadwaja was also the father of Guru Drona and grandfather of Aśvatthāma from the epic Mahābhārata. His grandson Rishi Aśvatthāma or otherwise called Drauni, will become one of the Saptarishi in next Manvantara. Bhardvāja or Bharadwaja is one of the most exalted gotras (family lineages) of the Brahmin caste. Brahmins with Bharadwaja gotra use Bharadwaja as their last name.

Maharṣi Bharadvāja was the son of Devarṣi Bṛhaspati. Devarṣi Bṛhaspati was the son of Maharṣi Aṅgirasa. Angiras was the son of Brahma and Brahma came from Vishnu. These 3

Ṛṣi are called the Traya Ṛṣi, meaning The Three Ṛṣis of the Bharadvāja Gotra. Guru Droṇācārya, the royal guru to Kauravas and Pāṇḍavas in the epic Mahābhārata was the son of sage Bharadvāja. He was a master of advanced military arts, including the Devāstras. Among all the seven gotras, Bharadvāja is the largest chain. Bharadvāja gotra has more than 1400 branches.

He married Sushila and had a son called Garga.

His son Dronacharya was born as a result of his attraction to an Apsara Ghritachi. He trained Drona in use of weapons.

Bharadwaja had a daughter called Devavarnini. Yajnavalkya, the author of the Satapatha Brahmana was a descendant of Bharadwaja.The second wife of Yajnavalkya Katyayani, was the daughter of Bharadwaja.

Bharadwaja's Vedic mantras were placed in the sixth Mandala of the Rig Veda by Veda Vyasa Dharmasutra and Srautasutra were written by Bharadwaja. The manuscript of the latter was in Pandu script and is available with the Vishvavidyalaya of Mumbai. He was a master of the scriptures and Vedas. He was a renowned Sanskrit grammarian. As per the Rktantra, pratisakhya of the samaveda, Brahma taught grammar to Brhaspati who in turn taught it to Bharadwaja. Panini, Rkpratisakhya and Taittiriya have quoted and discussed Bharadwaja on grammar.

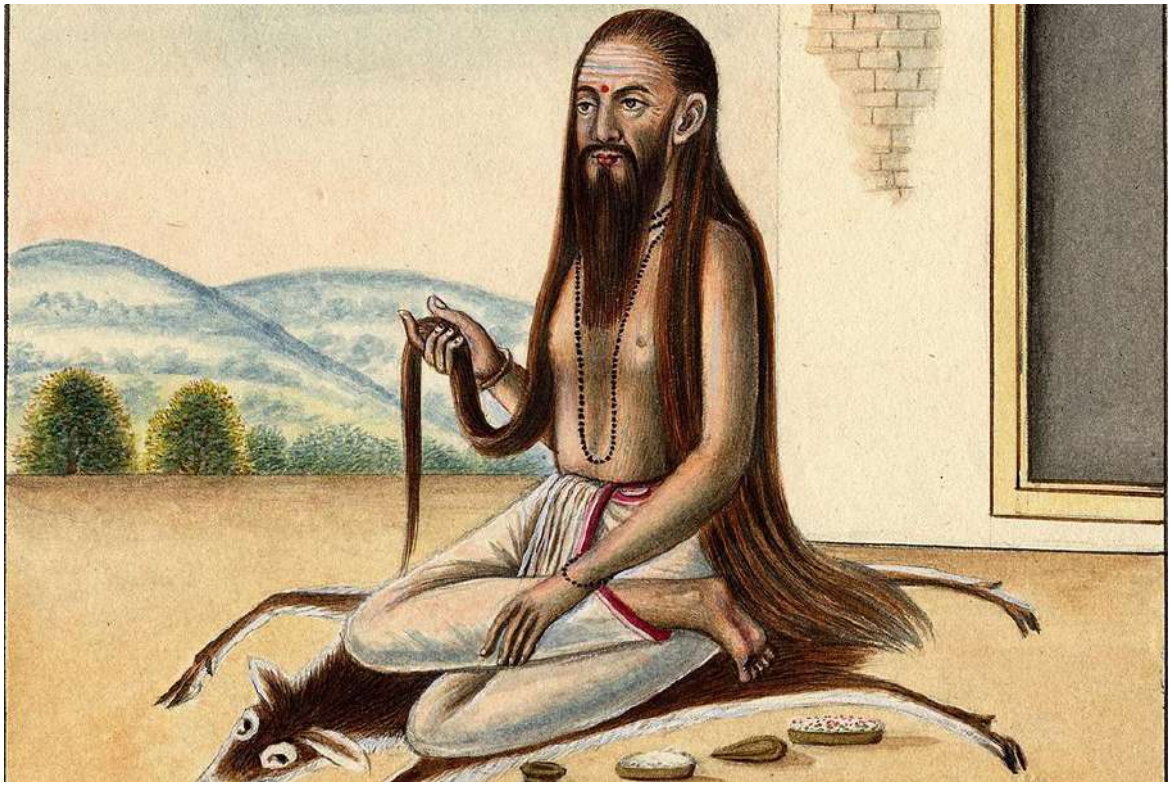
Kautilya (Chanakya) has quoted Bharadwaja on politics in his treatise Kautilya Arthashastra. Dhvanta Pramapaka Yantra : Spectromer of Bharadwaja Maharshi. Chanakya quotes Bharadwaja in the Kautilya Arthashastra

He had an unquenchable thirst for the knowledge of the Vedas and in addition to his studies, meditated on Indra for long life for more knowledge. He also meditated upon Siva and Parvathi for more Vedic knowledge. He was a first hand witness to the incident of the Krauncha birds, where Valmiki uttered his first sloka. He was egoless. He spent a major part of his life spreading Vedic knowledge as per a command of Indra's.

In Rāmāyaṇa, Śrī Rāma along with Sita and Lakṣmaṇa went on exile on own for the maintaining the dharma/words of his father. Rama along with them went through many forest regions starting from crossing Ganga river with help of Guha, head clansman and a friend of Rama's father Daśaratha. As he travelled he visited many Rishi's Ashrams and met many rishis and sages including Agastya, Gautama and Bharadvāja. Śrī Rāma and others rested in Bharadvāja's āśrama when they were crossing Prayag and accepted his offerings as great sages knew that Śrī Rāma is incarnation of Mahā Viṣṇu, Sitā Devī is goddess Lakṣmī and Lakṣmaṇa is none other than Śeṣa Nāga.

Ref: mythoworld.com

Bharadvaja - First Sage of the Sapta Rishis



Bharadwaja, son of Brhaspati and Mamata is one of the most esteemed sages as per Vedic literature. Maharishi Bharadwaja was a famous economist, scholar and physician. He is amongst the Saptarishis who work very closely with Lord Shiva to maintain the balance on our planet. They have obtained a semi-immortal status due to their yogic powers and the power of their undisrupted penance. Saptarishis do the job of guiding the human race. They have an exceeded lifespan.

Bharadwaja or Bharadvaja is the father of the great warrior and beloved guru of Pandavas and Kauravas, Dronacharya. Due to this relation, Bharadwaja is also related to Ashwatthama who happens to be the son of Guru Dronacharya. Susheela was the wife of Bharadwaja and their children were Garga and Devavarshini. Many sources also mention Ilavida and Katyayani to be the children of sage Bharadwaja.

He has been mentioned multiple times in Rigveda, his contributions to Indian literature provide a deep and important insight into the Indian society of ancient times. He along with his fifty-five students are considered to be the creators of the sixth book of Rigveda. Many writings have been composed and named after this great sage. Dhanur-Veda, Bharadvaja Samhita, Bharadvaja Srautasutra and Grhyasutra along with various aspects in Ayurveda described in Charaka Samhita originated from the knowledge that Bharadwaja has brought into this world.

Bharadwaja has a noteworthy contribution to the medical field. He explained the process of pregnancy and how a woman gets pregnant. He has also explained a lot about Niti Sastra which is practical and ethical conduct. Bharadvaja – Siksa is one of the oldest Sanskrit writings on phonetics.

The story of Dronacharya is known to the world in two ways. The first one goes as follows. It is believed that Bharadwaja had a linkage with a beautiful Apsara (Celestial Nymph) Ghritachi and together they had Dronacharya who grew up to be a great warrior and teacher to various brave warriors. This incidence is mentioned in the Vishnu Purana text. Another story tells the tale of how Dronacharya was born out of a pot containing Bharadwaja's seeds. According to the great text of Mahabharata, we understand that Drona was trained by none other than Bharadwaja himself. He had two students – Agnivesa and Drupada. Drona learned to master the weapon from Agnivesa whereas Drupad took the responsibility of being the king of Panchala Kingdom.

He has been very prominently mentioned in the text of Ramayana as well. Rama and Sita meet him in his hermitage (Ashram) when they had just begun the journey of their exile. He had insisted they stay with him through their fourteen years of exile but Lord Rama and Sita wanted to stay at Chitrakuta which was three to four kilometres ahead of the ashram. Bharadwaja gladly gave them the directions. He was also mentioned in the epic when Bharata had come to pick his brothers, Rama, Lakshmana and Sita for reuniting his family and taking them back to Ayodhya. According to some experts, it is said that the Bharadwaj seen in the Ramayana text is different from the one we consider as the Saptarishi.

The story of the birth of Bharadvaja is no less interesting than his life story. Some Puranas also suggest that he was found by King Bharata on the banks of river Ganga. He had a liking and inclination towards the Vedas and meditated on Lord Shiva, Parvati and Indra for obtaining that Vedic knowledge. To pinpoint the story of his birth might be confusing for the readers but they should look at the clarity that he has brought into this world with his profound knowledge and efforts to educate human beings.

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Ref: map.sahapedia.org

Bharadwaja Ashram, Prayagraj

The Bharadwaj Ashram is known for its mention in Tulsidas's poem Ramacharitmanas as the place where Ram and Sita stopped at Sage Bharadwaj's Ashram on their way to exile.

Located in Colonelganj and a short walk away from Anand Bhawan, the Bharadwaj Ashram complex is known for its mention in Tulsidas's poem *Ramacharitmanas* as the spot where the Hindu god Lord Rama stayed on his way to exile in Chitrakoot [*1*] [*2*]. The complex houses several temples, a park and a huge statue of Rishi (sage) Bharadwaj. Although there exists no evidence of the original construction of the temple, today, it maintains contemporary relevance in the form of a single stone with the inscription 'Renovated in 1968 by Birla Jan Kalyan Trust.'

Sage Bharadwaj, a sage of the Vedic period, was one of the *Saptarishis* or Seven Rishis, renowned for his thirst for knowledge. His *gurukul* or school was considered a great centre of learning, with over 10,000 students from far-off places enrolled within. [*3*] The Ashram is believed to have covered a radius of approximately 2.25 miles then, and was surrounded by a thick forest. A confluence of scholars used to take place at the ashram annually, during the Magh Mela. The river Ganga flowed by its side and the ashram was built on a raised mound. The temple itself was just a part of the larger ashram complex where the students offered prayers. [*4*] [*5*] Today, there is a lingam installed in the main structure, known as Bhardwajeshwar, with a sandstone idol of Bharadwaj placed next to it.

Excavations at the area had unearthed idols of Hindu religious figures, including Goddess *Durga*, *Ganesh*, *Atri*, *Anusuya*, *Eklavya*, Goddess *Annapurna*, *Agast*, *Bhrigu*, *Vashistha*, *Dhan Kuber* etc, dated to the medieval period [*6*]. Furthermore, excavations carried out by

celebrated archaeologist B.B. Lal revealed that the site is as old as at least the eighth century BC. [*7*]

Moreover, there are several legends associated with the ashram. The most well-known, from the Hindu epic *Ramayana*, professes that the ashram served as a resting place for Lord Rama, his wife Sita and his brother Lakshman. Another claims that after goddess Ganga agreed to descend to the Earth in the form of a river, Sage Bharadwaj prayed to Lord Shiva to catch Ganga's flow before she fell onto the Earth to avoid devastating floods [*8*].

A larger than life copper statue of Sage Bharadwaj on the main road marks the exact location of his ashram. Behind the statue, there is a well-maintained park that has recently been renovated with murals depicting life at the Bharadwaj Ashram as described in Hindu mythology. The park also boasts of several synchronised fountains, colourful flowers and plentiful trees, as well as swing sets for children [*9*]. The park is open from 9 am to 6 pm, with a ticket priced at Rs.10. A narrow lane behind the park lined with small, colourful houses the park takes visitors to the ancient ashram complex [*10*] [*11*].Bharadwaj Ashram is a symbol of thousands of years of the pursuit of knowledge by the sages of Prayagraj.

Ref: saispeaks.sathyasai.org

Shiva- Shakti

Note: Bhagavan Sri Sathya Sai Baba was born on November 23, 1926. He was born in the Bharadwaja Gotra, Apastamba Sutra. On June 29, 1963, He suffered from partial paralysis of the entire left side for 8 days. Then, on July 6, 1963, He cured Himself miraculously by sprinkling water on his left side with his right hand in full public view. And, then He gave a speech and explained that His being born in the Bharadwaja Gotra and taking upon Himself the suffering of partial paralysis for 8 days was to fulfil a promise given to Sage Bharadwaja by Shiva and Shakti, long ago in a previous Yuga. Read that speech.

Discourse Date
06 July 1963
Place
Prasanthi Nilayam
Occasion
Guru Purnima
Discourse Collection
Sri Sathya Sai Speaks, Vol 3 (1963)

Baba was brought down the winding stairs into the private room on the ground floor, because He insisted on giving darshan to the thousands of devotees who had come on that auspicious day. He had had an attack of cerebral thrombosis (or tubercular meningitis?) and was in bed for eight days from the morning of Saturday, 29 June, to the evening of 6 July. His left hand, leg, and eye were affected, His right hand had also slight palsy, the tongue was indistinct, and the face was twitching. He was placed on the silver chair in the prayer hall, and His hand and leg were adjusted in proper position.
As soon as He was seated, He communicated the following message, which was interpreted and announced.
This is not Swami's illness. This is an illness that Swami has taken on in order to save someone. Swami has no illness, nor will He get ill at any time. You must all be happy; that alone will make Swami happy. If you grieve, Swami will not be happy. Your joy is Swami's food.
Then, Baba signed to Kasturi to speak, and after his short speech was over, Baba wanted the mike to be held before Him.
He asked through it, "Do you hear Me (*Vinipisthundha*)?"
But, though He asked again and again, the voice was so indistinct that no one could make out what it meant.
He then signed for water, and when it was brought, He sprinkled a little with His shaking right hand on the stricken left hand and on His left leg. He stroked His left hand with the right. Immediately, He used both hands to stroke His left leg; that touch was enough to cure it. He doffed the disease in a thrice! He started to speak! It was the same musical voice.

God Is The Refuge For Those Who Have No Refuge

For those who have no refuge, God is the refuge
Dhikkulenivariki dhevude gathi

That is exactly the reason I had to take on the disease that one helpless devotee was to get. He had to suffer this dire illness, as well as the four heart attacks that accompanied it, and he would not have survived it. So, according to My dharma of protection of devotees, I had to rescue him. Of course, this is not the first time that I have taken on the illness of persons whom I wanted to save. Even in the previous body at Shirdi, I had this responsibility. The suffering that you saw was too much for this particular devotee, so I had to save him by Myself going through it. This is My divine play (*leela*), My nature.**It is part of the task for which I have come: the protection of disciples.** People who were near Me during the last week were asking Me to give them the name of the person whom I had saved. I told them that it would make them angry against that person, for Swami, they would say, "had to undergo so much pain in order to save that one person." They replied that they would honour the person, because of the extraordinary devotion that persuaded Swami to run to his rescue on Saturday morning.

Baba's Identity, Mission And Advent Revealed

Some people even asked Me whether it was this person or that, giving names of those who had attacks of paralysis, especially on the left side! This is even more ludicrous, because when I save a person, I save the person completely. I do not wait until the person gets the disease, and I do not leave in them a fraction of the disease so that the person may be identified later. It all looks so funny to Me, the guesses and surmises that you make. Even in Shirdi, Dada Saheb, Nandaram, Balawanth - all were saved by these means. Balawanth was destined to get the plague, but the bubo was taken over and the boy was saved. This is perhaps the longest period when I kept devotees wondering and worried. That was because of the heart attacks that had to come later to the devotee, from which he also had to be saved. Then there is another reason why the 8–day period had to be observed. Well, I shall tell you why. That means I must tell you about Myself, about something I have not disclosed so far, something that I was keeping within Myself for the last 37 years. The time has come to announce it. This is a sacred day, and I shall tell you.
You know I declared on the very day when I decided to disclose My Identity, My Mission, and My Advent that I belonged to the Apastamba Sutra (Code of conduct) and the Bharadwaja Gothra (lineage). This Bharadwaja was a great sage, who studied the Vedas for full one hundred years, but, finding that the Vedas were endless (anantha) he did penance for prolonging life, and from Indra he got two extensions of a century each. Even then, the Vedas could not be completed, so he asked Indra again for another hundred years. Indra showed him 3 huge mountain ranges and said, "What you have learned in 3 centuries form only 3 handfuls from out of the 3 ranges that the Vedas are. So give up the attempt to exhaust the Vedas. Do a ritual sacrifice (*yaga*) instead, which I shall teach you. That will give you the fruit of Vedic study, full and complete."

The Ritual Sacrifice Performed By Sage Bharadwaja

Bharadwaja decided to perform the ritual sacrifice. Indra taught him how to do it, and all preparations were completed. The sage wanted Sakthi to preside over and bless the sacrifice, so he went to *Kailas*. But the time was not opportune for presenting his petition.

Siva and Sakthi were engaged in a competitive dance, trying to find out who could dance longer. Eight days passed thus before Sakthi noticed Bharadwaja standing in the cold. She just cast a smile at him and danced along as before! The sage mistook the smile as a cynical refusal to notice him, so he turned his back on Kailas and started to descend. To his dismay, he found his left leg, hand, and eye put out of action by a stroke. Siva saw him fall; He came up to him and consoled him. Bharadwaja was told that Sakthi had indeed blessed him and his sacrifice. Then, Siva revived him and cured him, sprinkling water from the water pot (*kamandalu*). Both Siva and Sakthi granted the sage boons: They would both attend the sacrifice, they said.

All Past Assurances Accomplished By One Incident

After the ritual sacrifice was over, They were so pleased that They conferred even more boons on the sage. Siva said that They would take human form and be born in the Bharadwaja Gotra (lineage) thrice: Siva alone as Shirdi Sai Baba, Siva and Sakthi together at Puttaparthy as Sri Sathya Sai Baba, and Sakthi alone as Prema Sai, later. Then Siva remembered the illness that had suddenly come upon Bharadwaja at Kailas on the eighth day of waiting in the cold on the ice. He gave another assurance. “As expiation for the neglect that Sakthi showed you at Kailas for 8 days, this Sakthi will suffer the stroke for 8 days, when We both take birth as Sathya Sai and, on the 8th day, I shall relieve her from all signs of the disease by sprinkling water, just as I did at Kailas to cure your illness.” It was the working out of this assurance that you witnessed today, just now. This had to happen, this stroke and the cure. The assurance given in the *Thretha Yuga* (era) had to be honoured. I may tell you now that the poor forlorn devotee who had to get the stroke that I took over was a convenient excuse, which was used. You see, a railway engine is not made available to haul just one railway car; they wait until a number of cars are to be taken along, and then they put the engine into action. So too, the disease had to be gone through, the devotee had to be saved, the assurance had to be carried out, the mystery had to be cleared, Divinity had to be more clearly announced by the manifestation of this grand miracle. All these were accomplished by this one incident. Let Me tell you one more thing: Nothing can impede or halt the work of this Avatara. When I was upstairs all these days, some people foolishly went about saying. “It is all over with Sai Baba,” and they turned back many who were coming to Puttaparthi! Some said I was in *samadhi*, as if I was a spiritual aspirant! Some feared I was the victim of black magic, as if anything could affect Me! The splendour of this Avatara will increase, day by day. Formerly, when the Govardhana hill was raised aloft by the little boy (Krishna), the cowherd boys and maids realised that Krishna was the Lord. Now, not one Govardhana hill but a whole range will be lifted, you will see! Have patience, have faith. Tomorrow morning, I shall give every one of you the respectful blessing (*namaskaram*) that you missed today.

To discover one’s reality and to dwell in that divine peace, one need not give up the world and take to asceticism.

– Sri Sathya Sai Baba

YouTube Videos

Maharshi Bharadwaja (4 min): https://youtu.be/MgBDxm7Qyjc?si=V41_oGXd1meXBqtJ

Sage Bharadwaja did the impossible (9 min):
https://youtu.be/mboDkRlBO5Q?si=lmid5vyfcE_UKJ0b

Bharadwaja-First of Saptarshi (4 min):
https://youtu.be/7yWh_qLl9QQ?si=opTLYPyLlURi0P7Q

Bharadwaja-birth etc (5 min): https://youtu.be/flB7WXytoHI?si=5FSkrC-4nh2WkkAg

Lord Rama meets Bharadwaja (5 min):
https://youtu.be/dThZ9InIAMk?si=7Nok2eYrbMUO1jGt

Origin of Aviation (2 min): https://youtu.be/AWii2gR03o4?si=GAAkxhnE3VN8wtwf

30 ft statue of Sage Bharadwaj (1 min): https://youtu.be/d4xivXllK48?si=iSyC_wJPZS8Meil_

Bharadwaja guides Lord Rama to Chitrakoot (10 min):
https://youtu.be/MH3CzojNzqk?si=LKSYHTbOaqMAyoEK

Difference between Bharadwaj and Bhardwaj gotra (7 min):
https://youtu.be/jp3-whdcLqY?si=RtyW6HQw-wh6Z4SO

Ancient Indian Aviation Technology (Symposium - 1 hr 9 min):
https://youtu.be/NPGeW2ybiyI?si=xDnLiBNSED_2kkmg

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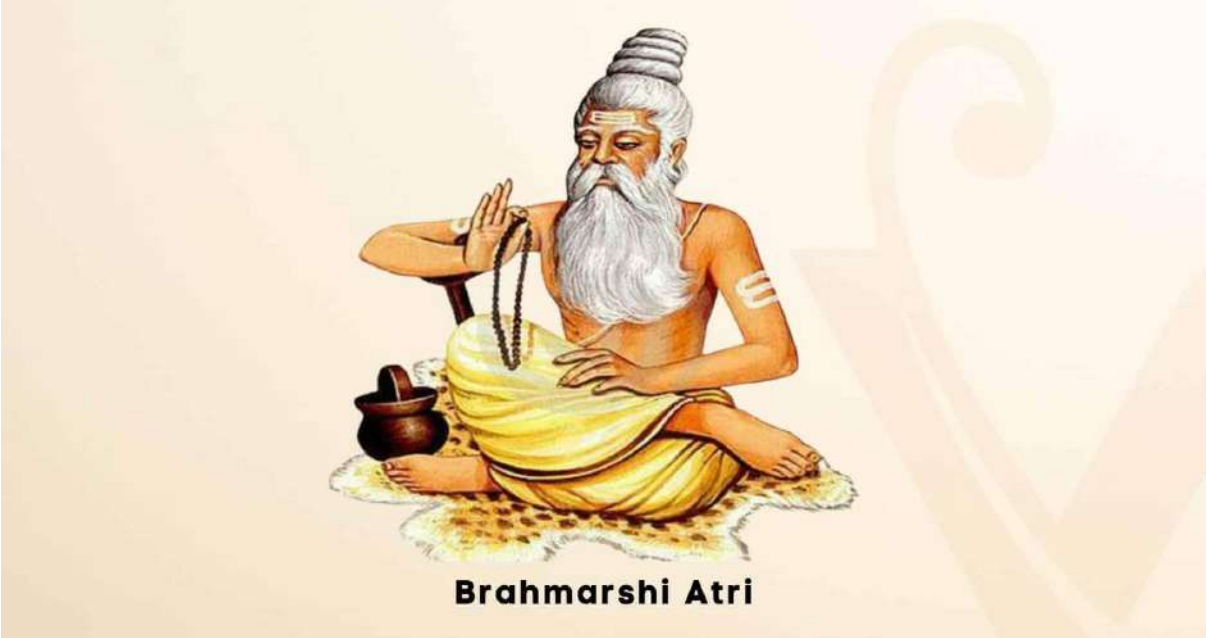
ॐ सह नाऽवतु । सह नौ भुनक्तु । सह वीर्यं करवावहै । तेजस्विनाऽवधीऽतमस्तु मा विद्विषाऽवहै ॥ **(3)**
ॐ शान्तिः शान्तिः शान्तिः ॥ **(3)**

Dr. M. Thirumaleshwar

Saptarshis - Seven famous Seers of ancient India - extolled in Vedas, Puranas…etc
7. Brahmarshi Atri



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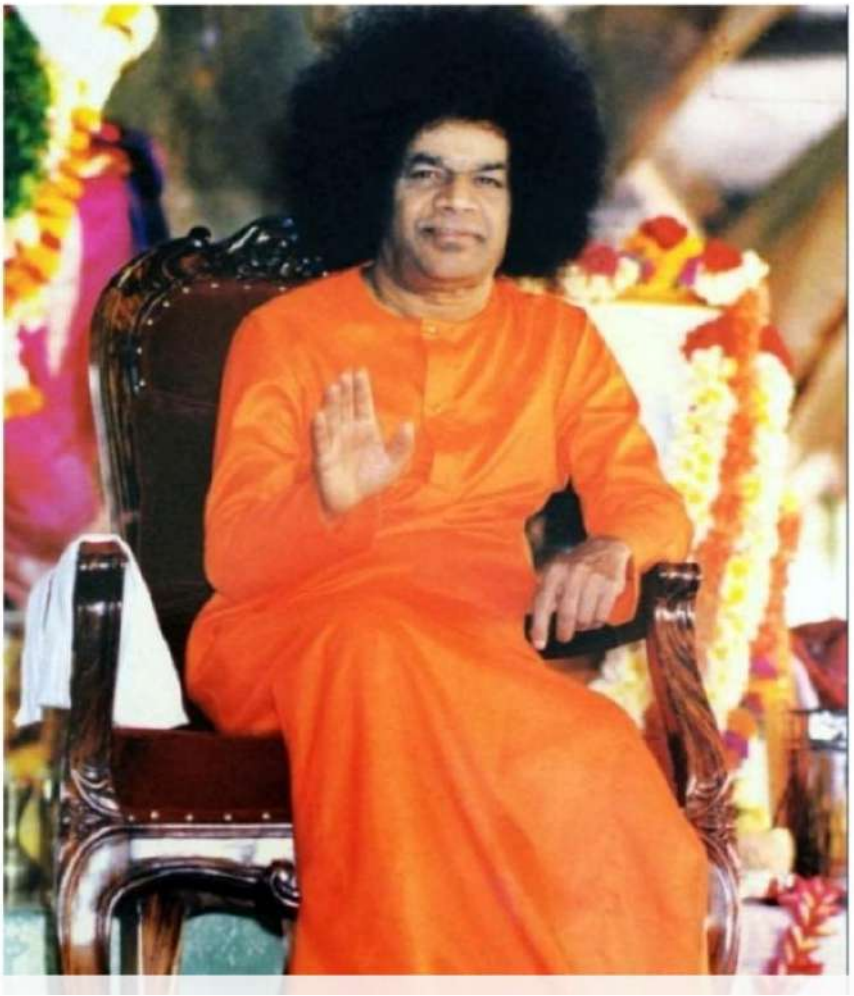
DEDICATION

This work is lovingly dedicated at the lotus feet of:
Bhagavan Sri Sathya Sai Baba



There is only ONE caste -The Caste of Humanity
There is only ONE religion –The Religion of Love
There is only ONE language –The Language of the Heart
There is only ONE God –He is Omnipresent

……Bhagavan Sri Sathya Sai Baba

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PREFACE

This free ebook gives briefly the info about Brahmarshi Atri, one of the venerated Saptarshis.

Atri or **Attri** is a Vedic sage, who is credited with composing numerous hymns to Agni, Indra, and other Vedic deities of Hinduism. Atri is one of the Saptarishi (seven great Vedic sages) in the Hindu tradition, and the one most mentioned in its scripture Rigveda. The fifth Mandala (Book 5) of the Rigveda is called the Atri Mandala in his honour, and the eighty seven hymns in it are attributed to him and his descendants.

Details about Atri's birth, legends, roles in Ramayana and Puranas, cultural influence, wife Anasuya, his great tapas, helping Surya and Chandra, Atri and Anasuya temples …..etc are given.

YouTube videos : links to life story of Atri, Saptarshis, untold story of Sage Atri, Dattatreya.. ……..etc. are given.

Acknowledgements:

Many of my friends and relatives have actively encouraged me in my attempt to compile this free ebook. I sincerely thank them for their support.

My wife Kala has always encouraged and supported me in all my literary works, sacrificing much of her time. I express my deep appreciation to her.

I have drawn heavily from many references like Wikipedia, YouTube and other sites as shown in the text.

Finally, I express my immense gratitude to Sri Sathya Sai Baba for His Grace and blessings, prompting me to initiate, continue and complete this work.

Dr. M. Thirumaleshwar,
November 9, 2023
Email: tmuliya@rediffmail.com

Ref: Wikipedia

Brahmarshi Atri

Atri or **Attri** is a Vedic sage, who is credited with composing numerous hymns to Agni, Indra, and other Vedic deities of Hinduism. Atri is one of the Saptarishi (seven great Vedic sages) in the Hindu tradition, and the one most mentioned in its scripture Rigveda.

Affiliation	Brahmarshi
Personal information	
Parents	Brahma (father)
Spouse	Anasuya
Children	Durvasa, Chandra and Dattatreya

.The fifth Mandala (Book 5) of the Rigveda is called the Atri Mandala in his honour, and the eighty seven hymns in it are attributed to him and his descendants.[2]

Atri is also mentioned in the Puranas and the Hindu epics of the Ramayana and the Mahabharata.

Legend

Atri is one of the seven great Rishis or Saptarshi along with Marichi, Angiras, Pulaha, Kratu, Pulastya and Vashistha.[1] According to the legends of the Vedic era, sage Atri was married to Anasuya Devi. They had three sons, Dattatreya, Durvasa and Chandra.[5] As per divine account, he is the last among the seven Saptarishis and is believed to have originated from the tongue. The wife of Atri was Anasuya, who is considered one of the seven female pativratas. When instructed by divine voice to do penance, Atri readily agreed and did severe penance. Pleased by his devotion and prayers, the Hindu trinity, namely, Brahma, Vishnu, and Shiva appeared before him and offered him boons. He sought all the three to be born to him. Another version of the legend states that Anasuya, by the powers of her chastity, rescued the three gods and in return, they were born as children to her. Brahma was born to her as Chandra, Vishnu as Dattatreya and Shiva in some part as Durvasa. The mention of Atri is found in various scriptures, with the notable being in *Rig Veda*. He is also associated with various ages, the notable being in Treta Yuga during *Ramayana*, when he and Anasuya advised Rama and his wife Sita. The pair is also attributed to bringing river Ganga down to earth, the mention of which is found in *Shiva Purana*.[6]

He is said to be a resident of the south in Valmiki Ramayana.[7] The same is supported by Puranic tradition.

Seer of Rig Veda

He is the seer of the fifth Mandala (Book 5) of the Rigveda. Atri had many sons and disciples who have also contributed in the compilation of the Rig Veda and other Vedic texts. Mandala 5 comprises 87 hymns, mainly to Agni and Indra, but also to the Visvedevas ("all the gods'), the Maruts, the twin-deity Mitra-Varuna and the Asvins.[8] Two hymns each are dedicated to Ushas (the dawn) and to Savitr. Most hymns in this book are attributed to the Atri clan composers, called the *Atreyas*.[4]

The Atri hymns of the Rigveda are significant for their melodic structure as well as for featuring spiritual ideas in the form of riddles. These hymns include lexical, syntactic, morphological and verb play utilizing the flexibility of the Sanskrit language.[9] The hymn 5.44 of the Rigveda in Atri Mandala is considered by scholars such as Geldner to be the most difficult riddle hymn in all of the Rigveda.[10] The verses are also known for their elegant presentation of natural phenomenon through divinely inspired poems , such as poetically presenting dawn as a cheerful woman in hymn 5.80.[9]

While the fifth mandala is attributed to Atri and his associates, sage Atri is mentioned or credited with numerous other verses of the Rigveda in other Mandalas, such as 10.137.4.

Ramayana

In the Ramayana, Rama, Sita and Lakshmana visit Atri and Anasuya in their hermitage. Atri's hut is described to be in Chitrakuta,[4] near a lake with divine music and songs, the water loaded with flowers, green water leaves, with many "cranes, fisher birds, floating tortoises, swans, frogs and pink geese".[3]

Puranas

A number of sages named Atri are mentioned in the various medieval era Puranas. The legends therein about Atri are diverse and inconsistent. It is unclear if these refer to the same person, or to different Rishis who had the same name.

Cultural influence

The Vaikhanasas sub-tradition within Vaishnavism found in South India near Tirupati, credit their theology to four Rishis (sages), namely Atri, Marichi, Bhrigu and Kashyapa. One of the ancient texts of this tradition is *Atri Samhita*, which survives in highly inconsistent fragments of manuscripts.[12] The text are rules of conduct aimed at Brahmins of the *Vaikhanasas* tradition.[13] The surviving parts of the *Atri Samhita* suggest that the text discussed, among other things, yoga, and ethics of living, with precepts such as:

Self restraint:

- If material or spiritual pain is created by others, and one is not offended and does not wreak revenge, it is called *Dama*.

Charity:

- Even with limited income, something should be given away daily with care and liberal spirit. This is called *Dana*.

Compassion:

- One should behave like his own self, towards others, his own relations and friends, him who envies him, and even his enemy. This is called *Daya*.

—Atri Samhita, Translated by MN Dutt

The Vaikhanasas continue to be a significant community in South India, and they adhere to their Vedic heritage.

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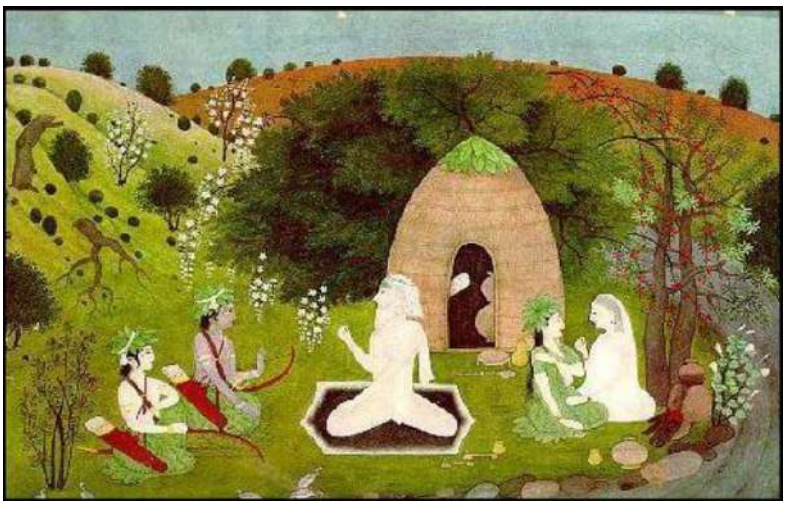
Ref: vedicfeed.com

Rishi Atri - Mind - born Son of Lord Brahma

The Indian subcontinent is blessed with many great sages and saints, compilers of all Vedic knowledge, rituals, mantras, and ideas. One of the most popular and reputed Vedic Sage is ***Atri or Attri***. He is considered to be a Brahmarshi, one who is Brahmajnani. According to Hindu scriptures, there are three types of rishi; Brahmarshi, Devarshi, and Rajarshi. Brahmarshi is the highest class of rishis who were born from the mind of Lord Brahma. Devarshi is the sage of all deities whereas, Rajarshi is the king turn sages.

Brahmarshi Atri is one of the Manasa Putra *(mind-born son)* of Lord Brahma. Atri Rishi is among the seven great sages of the first manvantara, Saptarishi, including other rishis like Marichi, Angiras, Kratu, Pulastya, and Vashistha.

Many ancient Vedic scriptures like Rig Veda, Puranas, Ramayana, and Mahabharata have mentioned Atri Rishi and even dedicated the fifth mandala of Rig Veda in his name. The fifth mandala of Rig Veda includes eighty-seven hymns ascribed to rishi Atri and his lineage.



Lord Rama Visits Atri Rishi (Image source – wikimedia.org)

In Hindu dharma, there is a concept of Gunas, which refers to quality, property, aspect, or attribute. Moreover, they are of three types; Sattva (virtue, optimistic, peaceful), Rajas (desire, action, neither good nor evil, self-centered), and Tamas (destruction, disparity, sinful, damaging). Everything in this boundless universe contains these gunas in varying proportions. However, Brahmarshi Atri is believed to have been freed from the influence of these gunas.

Rishi Atri and Anasuya

Rishi Atri was the last Saptarishi to be born from the mind manifestation of Lord Brahma. Most Vedic texts indicate that he originates from the tongue. In Hindu Dharma, the tongue often relates to knowledge and wisdom. Thus, Atri rishi has the power of speech or sound.

Rishi Atri married Devi Anasuya, the daughter of sage Kadama and Devahuti. Devi Anasuya is one of the seven pativratas *(Chaste)* women of the Hindu religion. After many years of intense austerity, rishi Atri received boons from the holy trinity – Brahma, Vishnu, and Mahesh to be born in his family. Anasuya (Anusuya) gave birth to Lord Dattatreya, a manifestation of the Holy Trinity.

Brahma, Vishnu, and Shiva appear in front of Saint Atri

Another story related to their children's birth tells that the power of Devi Anasuya helped to free the three gods. So, to return the favour, the holy trinity was born as her children, where Brahma as Chandra, Vishnu as Dattatreya, and Mahesh as Durvasa.

Some ancient texts even mention that in the second life of sage Atri and Anusuya Devi, they had a son, Aryaman (virtue), and a daughter, Amala (pure).

Atri Gotra

The family lineage of Rishi Atri and Devi Anusuya is called Atri Gotra. The family tree of Atri rishi consists of numerous deities, kings, rishis, brahmins, Prajapati, and vaishya. Chandra or Soma is the first king of the Lunar dynasty, Chandravansh, home to kings like Purava, Aayu, Nahusha, Yathi, Yayati, Samyati, Aayati, Viyati, and Kriti.

Atri Gotra also includes warrior clans like Turvasu of Yavanas, Drhyu of Bhojas, Anu of Mlecchas, and Puru of Pauravas *(King Poros)*. Apart from that, Atri rishi's descendants include great sages like Savasva, Avistir, Purvatithi, Mudgala, Shakalayani, and Chandogya.

Rishi Atri in Mahabharata

Rishi Atri had played a significant role in the great battlefield of Mahabharata. He was the one to stop and counsel Dronacharya to give up his weapons and follow the Dharma.

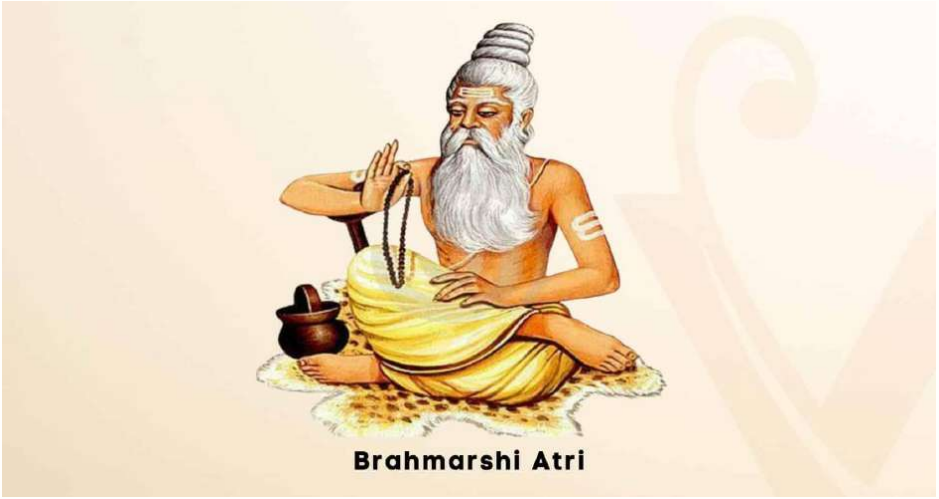
In the war, Guru Dronacharya was madly slaughtering thousands of Pandavas ' armies. As a result, the Kurukshetra battlefield was filled with a flood of blood, and injured soldiers' crying resonated from all directions. So, seeing this mass carnage, Atri rishi along with rishi Gautama, came to the battleground, where rishi Atri advised Dronacharya that;

Dear Friend, Drona. Till now, you have been doing everything against the dharma. This war in which you have participated is the ultimate evidence. This is enough and ends it now because you are a wise man. These actions do not suit your status, and you are the learner of Vedanta par excellence. You have been a Brahmin and follow the dharma. These acts

won't profit you. So, surrender your weapon and heal your mind through Sanathana Dharma. I am sad that you have used this destructive Brahmaastra on those innocent people. Thus, putting an end to this massacre.

After realisation, Guru Dronacharya put his weapon down and meditated until his soul left out for the journey to almighty.

Contribution of Rishi Atri



After Deva Guru Brihaspati, rishi Atri is the one who created the sacred system of thread called Poonal or Janivara or Jandhyam. The three strands of yarn represent letters A, U, and M, which signifies Creation (Brahma), Maintenance (Vishnu), and Dissolution or Destruction (Shiva). The first strand is given to the Brahmins as Brahma Vrata (represent bhu Loka), the second strand after the marriage ceremony (means bhuva Loka), and the final strand for Diksha (represent Suwa or swarga Loka).

Maharishi Atri has a different mandala in Rig Veda called Atri Mandala. He is the first to visualise and create hymns for many deities like Indra, Agni, Aswini Kumar, and even demigods. All those 87 hymns in Atri Mandala honour Atri Rishi and his descendants.

Atri Rishi has also contributed to the field of medical and astrology. He has developed rules, methods, and muhurat to perform rituals, yajnas, prayers, and meditation. For Ayurveda, sage Atri has written various texts and formulations.

Rishi Atri even created the Atreya Mandala of Rig Veda, Kalyan Sukta, and Swasti Sukta.

The Vaikhānasam or Vaikhanasas is one of the primary traditions in Hinduism. They attribute their theology to four great sages; Atri, Marichi, Bhrigu, and Kashyapa. One of the ancient texts under this tradition is Atri Samhita, which talks about various types of Yogas and morals to live a peaceful and joyful life such as;

- **Self-control:**
- To control oneself and not bother with problems created by others.
- **Donation:**
- Giving something to others, even if you do not have enough wealth.
- **Compassion:**
- Treating and loving everyone equally as you do to yourself.

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Ref: hinduwebsite.com

Maharshi Atri

By Jayaram. V.

Atri is one of the well-known sages of Hinduism, who appeared at the beginning of the current Manvantara (the reign of a Manu). He along with Marichi, Angiras, Pulaha, Kratu, Pulastya and Vashistha are known as seven great sages (saptarishis) of Hinduism [1]. They are considered the founding fathers of the Vedic religion and direct descendants of Brahma as his mind-born sons (manasa putras). The earliest reference to them is found in the Jaiminiya Brahmana and the Brihadaranyaka Upanishad. All the lineages, family names and gotras of the Vedic Brahmana families are traced to them.

The name Atri means the one who is free from the predominance of the triple impurities namely Sattva, Rajas and Tamas or one in whom the triple entities are in perfect equilibrium. Since the triple gunas are represented by Vishnu, Brahma and Shiva respectively, it also means Atri contains within himself the powers and attributes of the three gods. The name also refers to the triple aspects of the earth (bhu), the middle heaven (bhuva) and the highest heaven (suva), to the triple letters in AUM and to the triple strands in the sacred thread worn by the Brahmanas.

According to some accounts Atri was the last of the seven sages to have manifested from the mind of Brahma. The organ tongue is associated with his origin, which points to his erudition or the power of speech, which is considered the key to the knowledge of the Vedas and the chanting of the sacred mantras in Vedic rituals.

Many Vedic hymns are credited to Atri, especially those of the fifth mandala (division) of the Rigveda which goes by the name Atrimandala. It contains 87 hymns which are addressed to various gods such as Indra, Agni, Visvadevas, Maruts, etc., and which were probably composed by Atri and his sons, descendants and disciples.

Due to his popularity and status as a great sage (maharishi), Atri is also associated with many ancient legends and stories which are found in the Puranas and epics. According to them, Atri was married to Sati Anasuya and had three children through her namely Dattatreya, Durvasas and Chandra. The birth of the three sons is ascribed to the triple Gods (Trimurthis).

It is said that Brahma, Vishnu and Shiva were pleased by the devotion, purity and penances of Atri and Anasuya and were born to them as their children. Some accounts mention

the name of Brahmavadini or Shubhatreyi as their daughter. Anasuya was a paragon of virtue and chastity, and as popular as Atri. She is also associated with a few legends, which point to her exemplary conduct and popularity.

Of the three sons, Dattatreya is venerated by many Hindus as an incarnation of Mahavishnu or as a deity who contains within himself the triple aspects of Brahma, Vishnu and Shiva. Durvasa was a famous sage, who was well known in the Puranic age for his uncontrollable temper. He was believed to be born from the destructive rage of Shiva.

The lineage of Atri through his third son Chandra consists of many legendary warriors, kings and deities. The fabled lunar dynasty (chandravansh) is traced to Atri through his son Chandra and grandson Budha. King Soma was the first king of the lunar dynasty, who ruled over Prayag. Other prominent kings of this dynastic lineage were Purava, Aayu, Nahush, Yathi, Yayati, Samyati, Aayati, Viyati and Kriti.

Of them, Yati and Yayati were the children of Nahush. Yayati had two wives, Devayani and Sharmistha. Through them he had five children, Yadu, Turvasu, Drhyu, Anu and Puru. Yadu is the progenitor of the Yadavas, Turvasu was of the Yavanas (Greeks), Drhyu of Bhojas, Anu of Mlecchas and Puru of the Pauravas. They represent the ancient warrior clans who ruled different parts of the land known as Aryavarta, the land of the Aryas. Atri's lineage also consists of the names of a few seers and sages such as Sāvāsva, Avistir, and Pūrvātithi, Mudgala, Uddālaki, Shākalāyani, Chāndogya, etc.

Atri's name appears in a few legends associated with Indra. In one, he was responsible for his defeat and humiliation when he tried to steal a sacrificial horse from Prithu against the wishes of the sage. In another, he revived his powers when he was engaged in a prolonged battle with the demons and his power was diminished by Rahu and Ketu. It is also said that Atri's action against Indra in the former instance prompted the devas to churn the ocean and extract Amrit, the nectar of immortality so that they would remain invincible and immortal.

Atri is also mentioned in the Ramayana and Mahabharata. It is stated that during his exile, Lord Rama met with Atri who told him about Dandakaranya, the deep forest which existed beyond the Vindhyas, while Sati Anasuya revealed to Sita the duties of a chaste wife (pativrata dharma). In the Mahabharata, Atri is mentioned in the Yuddha Parva, when Dronacharya was fighting a fierce battle and about inflicting great harm upon the Pandavas with uncontrollable anger, thinking that his son, Asvatthma, died. Atri appeared on the battlefield and persuaded him to stop fighting and give up his life for the sake of Dharma.

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Ref: vijibadhri.blogspot.com

Brahmarshi Atri

Brahmarshi Atri is the seer of the fifth mandala(book) of the Rigveda. He had many sons, including Dattatreya, Durvasa who are the incarnations of the Divine Trinity Vishnu, Shiva respectively. The trimurti channelled through Brahmarsi Atri when they granted boons to his wife Devi Anusuya for helping the Sun to rise in the east everyday. Soma is called Chandratreya or Chandratre and Durvasa is Krishnatreya or Krishnatre. Soma in Hinduism, referred to Moon-God. Somatreya(Chandra) established the Someshwara Jyotirlinga, used to overcome all kinds of passion. Dattatreya, as the incarnation of Vishnu, has the power to cause any species to continue.

He is among the Saptarshi Mandala(seven luminous or eternal sages in the sky) symbolised by the Great Bear(or "Ursa Major" in Latin) and the seven stars around it, named Megrez in Arabic(the root of the tail). The star is also considered as δ(Delta) or the 4th star in the Great Bear constellation. Saptarshi, among several meanings, are described as "The seven solar rays"(Sapta-rishayaha) by the Rishi Yaska. Collectively, they are also called Pitarah, the Fathers.

Atri, who was born from Brahma's eyes and the Vishnu-Dharma, is said to rule the other stars of the Great Bear identifying Kratu with the star α Dubhe; Pulaha with β Merak; Pulastya with γ Phecda; Atri with δ Megrez; Angiras with ε Alioth; Vasishtha with ζ Mizar; Bhrigu with η Alkaid. According to the Puranic stories, Brahma went into deep meditation for several thousands of years, at the end of which a drop of water fell from his eyes which took the form of the sage, Atri.

Prominence of the δ Megrez-Atri is signified by its position in the constellation rather than the magnitude of brightness. In that it can be observed that the δ of the Great Bear, or Big Dipper, is the central star having on both sides three stars each. Symbolically, it holds both sides together by providing the point of focus.

Atri Gotra is from the lineage of Brahmarshi Atri and Anasuya Devi. Anasuya is the daughter of Kardama Prajapati. Brahmarshi Atri is the seer of the fifth mandala (book) of the Rigveda. He is the Manasa Putra of Lord Brahma and was created to help Lord Brahma in the act of creation. He had many sons, including Soma, Datta, and Durvasa, who are the incarnations of the Divine Trinity Brahma, Vishnu, and Rudra (Siva) respectively. The Trinity channelled through Brahmarshi Atri when they granted boons to his wife Devi Anasuya for helping the Sun to rise in the east every day. Let us recall that story now.

Atri and AUM:

He is among the three main seers who propounded the sacred thread (after Brihaspati) which has three strands symbolising Creation (Brahma and the letter A), sustainability (Vishnu and the letter U) and Dissolution (Shiva {m} and the latter M). Together these three strands show the vow that a Brahmin takes to recite and adhere to Aum. The first of three threads is provided for the Brahma vrata (promise of the Brahmin) and is related to Bhu loka (earth plane). The second set of three threads is given after marriage and is related to the Bhuva loka (solar system) while the third set of three threads Deeksha (initiation) and is related to svarga loka (heavens).

Story of Sati Sumati and Sati Anasuya

There was a great pativrata named Sumati, who served her husband with great devotion. He was afflicted by leprosy and was unable to walk. However, one day he saw a beautiful courtesan and desire arose in his mind (alas, that is the problem with all sadhakas). He asked his wife to intercede on his behalf with the courtesan and take him there to fulfil his desire. Being a pativrata, she went to the courtesan and conveyed her husband's desire and requested the courtesan to accept his request. Knowing that Sumati is a great pativrata and refusing her request would not be in her interest (the courtesans were well read and were God fearing in those days, though compelled to lead a profession that may not be to their liking), she agreed to satisfy his desire for one night.

Since he had no legs to walk, Sumati carried him in a basket on her shoulders and set out from her house after it became dark. Since it was a nil moon night, and she was going through a route away from the city lights, it was pitch dark and she could not see or hear the great sage Mandavya who was impaled but was silent in meditation. The leg of Sumati's husband brushed the body of the sage causing him a lot of pain and the sage cursed that the person would die at sunrise. The husband and Sumati were greatly affected by this and returned home without completing the purpose of the ill-fated journey! A deeper meaning given to me by grace of Datta is that when the sun of jnana arises in the mind, all desires will die!

Sumati, being a great pativrata, willed that the sun should not rise in the eastern sky so that the curse of sage Mandavya will not come to fruition. Needless to say, all the worlds were thrown into a big turmoil and the Gods went to Lord Brahma. He asked them to approach Anasuya and they rushed to her. Being a pativrata herself, she looked at her lord sage Atri. He asked her to accede to the request of the gods and help the worlds. So, they all came to Sumati, who was sitting with the head of her husband in her lap. When Sumati saw them, she was surprised and paid her respects to Anasuya and others. Anasuya requested Sumati to lift her injunction against sunrise and help the world and assured Sumati that she will bring her husband back to life with her pativrata powers. Sumati agreed and allowed the Sun to rise in the eastern sky. Anasuya also brought back life to the husband of Sumati. All gods were very pleased and praised Anasuya and Sumati for their pativratya.

Sage Atri and His great Tapas

When sage Atri did great tapas on the Para Brahma, the fire / heat of the tapas became unbearable to the whole world and Lord Brahma had to accept it and gave it a form of a man. He also gave a boon to sage Atri that at the right time a son would be born to him. As he continued the tapas, the Trinity of Brahma, Vishnu and Shiva (Rudra) appeared before the sage. To his question, they replied that they were all equal with different roles and pleased with his great penance they promised to be born as his children.

Soma is called Chandratreya or Chandratre, and Durvasa is Krishnatreya or Krishnatre. Somatreya (Chandra) established the Someshwara Jyotirlinga, used to overcome all kinds of passion. Soma, as the incarnation of Brahma, has the power to cause any species to continue survival.

Soma (Chandra) and Durvasa gave their powers to Datta (Amsa of Vishnu) and went for Tapas etc. Datta, or Dattatreya as He prefers to be known thus carries all the powers and attributes of the Trinity and thus the Nirguna ParaBrahma Tatwa and became a Guru and continues even now.

Sage Atri is the first among the Sapta Rishi (seven luminous or eternal sages in the sky) symbolised by the great bear (Ursa Major) and the seven stars around it.

Sage Atri punishes Indra

Once when he was in need of some money, he approached Prithu Chakravarthy for help. Prithu agreed to help the rishi but in turn requested him to help with the Aswamedha Yaga that he was taking up. He asked sage Atri to help his son who was appointed as guardian for the yaga aswa. Indra wanted to cause interruption to the yaga presumably to prevent Prithu from getting more powerful. So, he came disguised and stole the yaga aswa and was carrying it away in the sky. Prithu's son asked sage Atri whether he should kill him with his arrows.

Sage Atri saw what Indra was doing and wanted to teach him a lesson and so advised that whoever is causing obstacles to the yaga deserves punishment and killing that person or injuring him is allowed by dharma. He indicated that the person was none other than Indra but no one is above dharma. So, the son of Prithu shot an arrow at Indra and Indra was badly hurt. Indra left the horse but again stole it and became invisible. Atri made Indra visible by absorbing Indra's powers (like a black body absorbs radiation) and Prithu's son punished him again!

The yaga was completed successfully and the emperor praised Atri to the sky. Sage Gautama, who was present (and is a very great sage himself) felt jealous (or pretended to be so!) and when sage Atri returned the compliments to Emperor Prithu praising him as Chandra and Indra, sage Gautama objected saying that it is against dharma. Atri Maharshi responded that he did not do anything wrong and asked the assembly to pass their ruling on this tricky matter. The assembly of learned sages could not decide and they in turn submitted the question to Sanatkumara, another manasputra of Brahma. He confirmed that since a king or emperor cannot become so without an amsa of Vishnu in him, Atri did not err in equating the king to Indra. All sages including Gautama accepted this ruling.

It is quite probable that sage Gautama wanted to bring out the subtleties of dharma through this incident and of course it is possible for the greatest soul also to momentarily succumb to the internal enemies. For us, the morals of the story are important.

Sage Atri helps Surya and Chandra

Once upon a time, there was a fierce war between devas and danavas (it is a never ending war in our own mind) and Surya and Chandra lost their tejas (effulgence, energy) due to Rahu and Ketu. They approached sage Atri and prayed for his help. He restored their energies so that they can carry out their duties. He also gave them a boon that in future, they would not be adversely affected (except during the brief periods of eclipse?). It just shows the enormous powers that sage Atri had because of his tapas. Let us bow to Him and request His help in regaining our own glory and realise our true nature.

Sage Atri in Mahabharata

Atri Maharishi had a close connection with Mahabharatha. Drona was made the head of the Kaurava army after Bhisma's fall. Dronacharya fought ferociously and the number of wounded and the dead soldiers was thousands .Their cry of pain rented the skies, blood flowed on the battlefield. Dead bodies piled up and provided a feast for the birds of prey. In this carnage which went beyond all human estimation, Drona stood like a mad hero of demonic proportion.

Sage Atri was very much worried about this because if Drona continued this ,he would cause destruction and human misery beyond hellish proportions. Atri came to the battle field along with six of his companions. It was at this time Dharmaraya had shouted at the instance of Sri Krishna saying that Ashwathama was killed and this put Drona off completely. He lost all hope in his life. He became mad with anger and this sent a danger signal all around. Sage Atri felt sad for him and talked to him in a friendly manner consoling him, Dear friend, all along you have done everything against Dharma .This war you are engaged in is the best proof. It is enough and stop it. Stop this carnage. You are a good man. This act is not in tune with your status. You are a scholar of Vedanta par excellence. You have been a Brahman and you have got to practise dharma .This cruel act does not befit you. Give up your weapons, fix your mind in our glorious Sanatana Dharma. I am sorry that you have wielded the most terrible brahmastra! That too on the innocent soldiers! Put an end to your meaningless killing. When Atri said that Dronachariya decided to give up his arms and stop killing. He drove away his anger, jealousy and sense of revenge and his heart became pure. He sat in a yogic posture and started to meditate amidst the cries of pain, killing, and flow of blood on the battlefield. What a great change!! He concentrated on lord Vishnu and closed his eyes and never opened them again. He then left his body and started his journey towards the lord. If Atri had not come Drona would have destroyed the battlefield. Hence Sage Atri's kind nature helped to save many men.

Sage Atri in Ramayana

Sri Rama, the son of Dasaratha, visited Atri Maharishi's Ashram during his fourteen years of stay in the forest. It was Atri who showed the way to Dandakaranya after showering his hospitality on him. At his suggestion, Sita requested and learnt the innermost secrets of Pativarata Dharma from Anasuya mata. It is not that Sita was not aware of them but in an

avatar, the Divine behaves as if they are normal people and especially in Ramayana, Sri Rama and Sri Sita showed that it is entirely possible to be divine and yet lead a normal life as per the human values. Let us bow to Sri Sita, Sri Rama, Sri Lakshmana, Sage Atri and Anasuya Mata.

Sage Atri in Vedas

Atri Maharishi is considered to be one of the great discoverers of sacred Mantras of Hinduism. In his family line there were a few other seers of mantras namely: Shaavaashva, Avishtir, and Purvaatithi. There were also other great Rishis in that line: Mudgala, Uddaalaki, Shaakalaayani, Chaandogya, etc.

Attri-samhita and Attri-smriti are two works attributed to Attri.

Till the present day, a number of Brahmin families have this sage's name at the head of their lineage, which indicates that he or his descendents tutored that whole lineage.

Anasuya

Anusuya, was the wife of an ancient Indian rishi (sage) named Atri, in Hindu mythology. In the Ramayana, she appears living with her husband in a small hermitage in the southern periphery of the forest of Chitrakuta. She was very pious, and always practised austerities and devotion. This allowed her to attain miraculous powers.

When Sita and Rama visited her during their exile, Anusuya was very attentive to them and gave Sita an ointment which could maintain her beauty forever.She was mother of Dattatreya, the sage-avatar of Trimurti Brahma, Vishnu, Shiva, the irascible sage Durvasa, avatar of Shiva and Chandraatri, avatar of Brahma. She is also the mother of Chandra Dev Moon. She was the daughter of Sage Kardama and his wife Devahuti. Sage Kapila was her brother and teacher. She is extolled as Sati Anusuya - Anusuya, the chaste wife.

Anasuya is made up of two parts: An and Asuya. An is a negative prefix and Asuya means jealousy. Hence, Anasuya could be translated into English as "one who is free from jealousy or envy."

The story of Anusuya's family is mentioned in Bhagavata Purana Skanda III. Sage Kardama married Devahuti, daughter of Swayambhu Manu, and had nine daughters, including Anusuya, each one of whom married various Saptarishis, and one son avatar Kapila

The sage Narada praised Anusuya in his hymns and verses, making the wives of Brahma, Vishnu and Shiva jealous. They requested their husbands go and tempt her away from her husband, breaking her pativrata. The Divine Trinity went to Anusuya as guests when Atri was not at home, and asked her to serve them lunch in the nude. She agreed, but first splashed them each with enchanted water, turning them into small children. The three goddesses waited for their husbands to return, and when they didn’t, travelled to Anusuya’s cottage to find them transformed. The goddesses repented, and at the request of Anusuya, the three Gods agreed to be born as her sons. According to one version, the gods merged, turning into Anasuya's three headed son Dattatreya.

Sati Anasuya Ashram

Sati Anusuya Ashram is in Chitrakuta, located further upstreams the Mandakini River, 16 km from the town, set amidst thick forests that round to the melody of birdsong all day. It was here that sage Atri, his wife Anusuya and their three sons (who were the three incarnations of Brahma, Vishnu and Mahesh), lived and are said to have meditated.

Valmiki describes in the epic Ramayana that at one time there was no rain in Chitrakuta for ten years. There was a severe famine and nothing was left to eat or drink for animals and birds. Sati Anusuya performed hard and intensive austerities and got the river Mandakini down on earth. This led to the greenery and forests to grow which removed the sufferings of all sages and the animals.

Sati Anusuya Ashram at present is a very peaceful place where various streams from the hills converge and form the Mandakini River. It is said that Rama along with Sita had visited this place to meet Maharishi Atri and Sati Anusuya. It is here Sati Anusuya explained to Sita the grandeur and importance of satitva. The dense forests of Dandaka start from this place. It was ruled by Ravana. Ravana had appointed strong rakshasas like Khara and Viradha as its rulers. The place was infected by the terror of rakshasas.

Sage Atri and Mata Anasuya Ashram in South India

The both great sages Atri maharishi and Anusuya devi lived together in Suchindram near Kanyakumari located 13 km. from Kanyakumari in Tamilnadu.

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YouTube Videos

Untold tale of Rishi Atri (3min): https://youtu.be/lG4qgdsUCyA?si=08KyGvgNUC3kyEfW

Saptarshis - Atri - Meditation sessions (1 hr 4 min):

https://www.youtube.com/live/Wss81e8Hc1c?si=Q-bAimBlA7cfrgtV

Dattatreya etc (12 min): https://youtu.be/wq1bp6ehrnU?si=ekoBDJqRXS6cd-BS

Sage Atri (9 min): https://youtu.be/JCzi7DQTmws?si=TKWFDirREvnU3yit

Atma Dhyanam (9 min): https://youtu.be/p-V-6mu1S9c?si=4QWQrcJWycGTTGfC

Rishi Pulaha (2 min): https://youtu.be/cCkB-CeP6GU?si=k4lwyrE9_OYEsTEM

Vachana Jnana (Kannada - 1 hr 34 min):

https://www.youtube.com/live/TCU5H3-wXI0?si=F7gRcm8lVcnnnVPu

Bhrigu vamsha (Kannada - 29 min):

https://youtu.be/kqj1GkdGtAE?si=cZeLkYsmFwT3EIXo

The day when Sun does not rise (2 min):

https://youtu.be/x2uFnM339-Q?si=HIUjohcdcLg2zpdf

Saptarshis (5 min): https://youtu.be/fkCj7v50s6M?si=bi0I8Lnj5ZFRwio_

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ॐ सह नाऽवतु । सह नौ भुनक्तु । सह वीर्यं करवावहै । तेजस्विनाऽवधीऽतमस्तु मा विद्विषाऽवहै ॥ **(3)**
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